Having perused this Discourse concerning the Rise, Growth, and Fall of Antichrist; together with the much desired and waited-for succession of the Reign of our Lord Jesus Christ: *I conceive the publication of it in Print, very usefull and seasonable for these Times; both to settle the minds of some, about the Great Motions and Changes (through the wonderfull Providences of God) lately made among us; and to stirre up the spirits of all to higher actings and more earnest prayers towards the accomplishment of that more glorious Change.*

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THE Rise, Growth, and Fall OF ANTICHRIST:

Together with

The Reign of CHRIST.

By *Edw. Haughton* Minister.

LONDON, May 4.
Printed by *R.W.* for *Francis Tyton*, and are to be sold at his Shop at the three Daggers in *Fleetstreet*, near the *Inner-Temple* Gate, 1652.

MVSEVM
BRITAN
NICVM

To the Reader.

IF thou art learned and ſtudious in Divine things, theſe * Country-pieces were not intended for thee. That they now appear in the Light, muſt be aſcribed to that, commonly, pretended (but truly

* *Thurſday Lectures at* Horſham *in the County of* Suſſex.

in this, not ſo) Midwife of Friends-Sollicitations (drawing me much beyond my firſt Purpoſes) who hearing them preached, were at a ſtand, as if ſo be ſome new and ſtrange things had been brought to their ears, (ſuch is the darkneſs of theſe parts, in the great things Chriſt is about to do) but freely and frequently confeſſed, they brought the evidence of truth and certainty in their very foreheads: and ſo divers of them grew impatient to feed

alſo

alſo their eye with them, that whetting them upon their ſpirits by ſtudy and meditation, they might come more fully to underſtand theſe ways of God, and grand Deſigns Chriſt hath in hand.

Here thou haſt the Picture of the Pope Rampant (I would it were more in the hearts and mouths of the People, that he is the great *Antichriſt*) his ſtrange but certain ruin, and the application of both. Thou haſt a Diſcourſe engraffed concern-

ing

ing Kings (the Subject fairly leading to it) particularly, of the laſt Race of the *Engliſh Monarchs*, and upon what account the late *Charls* fell, theſe VVars on foot being indeed part of the Battel you read of in the 16. and 19. chapters of the *Revelations*: I ſay the begun quarrel between *Chriſt* and *Antichriſt*, and that he with his Armies fell, as the Popes ſecond: Howbeit they neither did, nor yet do think ſo, the Devil having put other gloſſes and interpretati-

ons

ons upon things. I pray God open mens eyes more generally, to ſee into the devices and depths of Satans deluſions in playing his game.

A Tract alſo of the ſo much talked-of, & deſired Kingdom of our Lord; (ſome oppoſe it, by forcing the ſtreams of Propheſies to run in other channels, thereby ſufficiently diſcovering both their wilfull blindneſs (for they ſay they ſee) and diſ-affectation to Chriſt and Holineſs) which God will build up and eſta-

bliſh

bliſh upon the ruins of the Man of Sins Kingdom. Therefore I thought I had not done my VVork, till I had ſpoken ſomething to that alſo, enough only to provoke abler VVits and Pens.

Aud now if thou ſhalt make (by theſe my Labours) any addition to the Stature of thy Knowledge, Zeal, Reſolution of contending for the Faith delivered to the Saints, and Kingdom of our Lord, againſt the Common Enemy, as thou'lt anſwer it another

ther day, baniſh me out of thy thoughts in giving Glory to Him who ſits upon the Throne, and to the Lamb.

Theſe two things are enough for me.

1. That a few Saints confeſſed their bowels refreſhed by them (yet nothing thence is due to me.)

2. That I have the clear Teſtimony of my Conſcience, in this undertaking (both in the Preaching and Publiſhing) I had no Deſigne above or equal to this,

the

the Advancement of Christ and his Kingdom in the VVorld: 'tis the constant breathing of his Spirit at the Throne of Grace, who is,

Thine, *E. H.*

MUSE

TO MY

Godly, learned, and reverend Friend,

Mr. *Edw. Haughton*,

Upon his Book called

The Rise, Growth, and Fall of Antichrist;

With the Reign of Christ.

SEe, see what desolation now appeares
In many Countries! mourn and shed thy teares,
O wretched Rome *! thou blind and bloody place!*
For thy foundations God intends to race.
What mean the Wars of England *; and the fall*
Of Kingly, Lordly, and Episcopal
Power? I pr'e thee see what alterations
Are lately made in three adjacent Nations.
Read Stories both Prophane and Scriptural,
Thou shalt not find such Conquests in them all,
As GOD hath given to his Servants here:
Canst thou know this, and not be fill'd with feare?
Surely this Cup of Trembling *maketh haste*
Unto thy palace; thou (O Pope*) must taste*
The dregs of Gods displeasure: Thou hast slain
The Saints of Christ; and this will cause thy pain.
That we may sing for joy, now Babylon
Is like to mourn; let's often look upon
This Book of Comfort; for it doth contein
Antichrists *Ruine, and* Christs *Gospel-Reign.*

Randolph Yearwood.

Carmina quædam Latinè,

De opere Autoris optatissimo.

PErdite Papa, precor, quò vades? nonne coronam
Christus habet? nunc est Roma ruina tua.
Descendit regnum Domini nunc omnipotentis
In terram; præ se flectet & omne genu.
Christe, venito, veni! sic Spiritus orat, & omnes
Sancti, cum toto corde precantur. Ego

Amen ἀδιαλείπτως dico,

Randolphus Yearwood.

THE

THE Rise, Growth, & Fall OF Antichrist, &c.

2 Thes. 2. 3.

That day shall not come, except there come a falling away first, and that man of sin be revealed, the Son of Perdition.

THe Devil transforming himself into an Angel of light, brought some into the Church of the *Thessalonians* who taught, [*the day of Christ*, ἐνέστηκε *was just at hand.*] would take them in the flesh. This shakes their hearts exceedingly,

that they are in danger of denying, and casting off the whole fath of Christ. Now for the clearing up of their understanding in the point, their confirmation in the Doctrine and work of Christianity; the *Apostle* doth beseech them, *as brethren*; yea adjure them by the comming of Christ, and their appearance before him to receive rewards of glory, that they would not be shaken in their minds, or troubled at the Doctrine broach'd amongst them, what plausible pretences soever they had for it; though they pretended the [spirit] for many false spirits are gone out into the World, whereof this is one; though they pretend the [Word] *i. e.* that we have imparted this Doctrine privately to them by word of mouth, as if it were an Apostolical tradition; No nor yet though they shew you [a letter] for it, as from us; believe it not, tis a forgery. Thus the Apostle plucks up every foundation-stone those false teachers could possibly build upon, *Spirit, Word, Epistle*; though they offer to confirm their Doctrine by any or all these wayes or testimonies: yet be not deceived by any wile, by any means, *be not moved or troubled at it*, 'tis all false. And to his assertions and exhortations he adds (as a back of steel) a strong convincing argument taken from Gods decree concerning the order of transactions, *For that day shall not come, except there come a falling away first, and that man of sin be revealed, the Son of Perdition.*

The

The text branches it self thus. 1. The delay of Christs last coming; *that day shall not come.* 2. A preceding general defection from the faith; *Except there come a falling away first.* 3. The unmasking the detection of the great Antichrist, or ringleader of that Apostacy; *The man of sin revealed.* 4. His doom, *The Son of Perdition. For that day shall not come, except &c.*

My purpose is not to speak any things concerning Christs putting off his last coming to judgement; nor yet to give you the Common-place of Apostacy: but that which I aim at, is to discover Antichrist to you in his own colours; for all writers, both Popish and Protestant, say, that by [*Man of sin*] here is meant the great Antichrist; by [*Son of Perdition*] his most remarkabe destruction.

Well then, without any more ado, the point I hold forth, and undertake (by Gods assistance) to make good to you, is this;

The Popes of Rome are the revealed man of sin, the [*now*] *well known Antichrist, of whom Daniel, Paul, and the Apostle John, have spoken such vile and fearfull things: I say in all they have said of the great* Antichrist, *they have pointed the finger at the Popes of* Rome.

To make this good, first, thus, *Daniel* in Chap. 7. ver. 2. *saw the four winds of heaven strive upon the great Sea. i. e.* great commotions in the States

of the World, out of which there came four great beasts, the first like a *Lion*, shadowing forth the *Babylonish Monarchy* with its Pride and Violence; the second like a *Bear*, of a churlish and ravenous disposition; such a one was the *Persian Monarchy*; the third like a *Leopard*, having upon his back four wings, very subtle, and very swift upon the prey; such was the *Grecian Monarchy* set up by *Alexander* the great; but he saw a fourth exceeding terrible and dreadful, having Iron teeth, and it devoured and brake in pieces, and stamped the residue with his feet, and 'twas diverse from all the rest, and had ten horns upon his head. Who these beasts were, you have the Angels interpretation, Dan. 7 17. *These great beasts which are four, are four Kings which shall arise out of the Earth:* but so monstrous was the fourth, that *Daniel* would needs know the truth of him; the Angel speaks to that ver. 22. and 24. *The fourth beast shall be a fourth Kingdom upon Earth, which shall be diverse from all Kingdoms, and shall devour the whole Earth, and shall tread it down, and break it in peices; and the ten horns out of this Kingdom, are ten Kings that shall arise, and another shall arise, &c.* 'Tis well known, that the *Roman Monarchy* hath been the fourth great Kingdom of the World, then in its greatness and glory of domination, when Saint *John* writ his *Revelation*, who will tell you yet more of this beast and business. Rev. 17. 3. *I saw a woman sit upon a scarlet-coloured*

beast

beast, having seven heads and ten horns. ver. 9 [*the seven heads are seven Mountains*] the *Palatine, Capitoline, Aventine, Esquiline, Quirinal, Viminal,* and *Janicular*, Mountains, upon which *Rome* in its greatness stood. And the seven heads are expounded also to be seven Kings, ver. 10. *There are seven Kings, five are fallen, and one is, and the other is not yet come, and when he cometh he must continue a short space.* [*Seven Kings*] *i. e.* seven Supream Kings or forms of governments in *Rome*, which made good the saying of *Daniel*, that the last beast was diverse from all the rest; Now saies St. *John* [*five are already fallen*] *Kings, Consuls, Tribunes, Decemvirs, Dictators*, these five were all fallen and gone in Saint *Johns* dayes, [*one is*] *viz.* government by Emperors, which made up the sixt head of the beast, [*The other is not yet come*] he doth not say, the seventh, but the other, (as one hath very well observed) pointing doubtless at the Christian Emperors, who did not differ from the Heathen Emperors, as a distinct form of Government, but onely in the quality of their persons, the one persecuting, destroying, Christianity, the other protecting, advancing, Christianity [*and when he comes he must continue a short space*] for the Christian Emperors did not reign in their full strength and greatness above seventy or eighty years, as *Historians* make it evident. It follows, ver. 11. *And the beast that was, and is not, even he*

is the eighth, and is of the seven. [*The beast that was,*] The Papacy was in respect of the body of the Empire, but [is not] in respect of any present being, for it was not in Saint *Johns* time; [*Even he is the eighth*] if you reckon the Christian Emperors for one; but in that you ought not so to reckon [*He is indeed of the seven*] or one of the seven; for there have not been eight but seven forms of Governmnt at *Rome*, the last whereof is called the *beast* by way of eminency, the *great Whore*, the *false Prophet*, *Antichrist* himself. So then, find out the last head of the *Roman Empire*, and you may say of him, this is [*the man of sin the the great* Antichrist.] Now who is he? why, lets reckon again, the *Kings* had their time of Governing, that's one; the *Consulls* theirs, that's two; *Tribunes* theirs, that's three; *Decemvirs* theirs, that's four; *Dictators* theirs, that's five; *Emperors* theirs, that's six. All these are fallen and gone; and if I should put the question in this Congregation, who is the seventh head of that beast, or who since *Emperors*, have Governed *Rome*, I am perswaded the most ignorant man or woman could tell me, they are Popes; therefore ye Popes of *Rome* are the *man of sin*, and the *great Antichrist*. And with this agrees that of the Apostle *Paul* a little after my text, 2 Thes. 2. 6.7.8. *Ye know what withholdeth that he might be revealed in his time. For the mystery of iniquity doth already work; only he who now letteth will let, till he*

be

be taken out of the way. And then shall that wicked be revealed. That the *Papacy* was working in St. *Johns* time, is evident, if you search Scriptures what errors were then taught, and what Doctrines the Church of *Rome* doth now teach; *Antichrists* Limbs and Joynts were then a framing, a knitting; the Pope was then a young *Embrio*, and was still growing in the womb, but could not break forth till the *Emperors* had made way for him, by removing from *Rome*, and seating themselves at *Bizantium*, or *Constantinople*. *Tertullian*, *Hierom*, *Chrysostom*, and the more judicious of the ancient *Fathers*, have still thus expounded this place. When *Constantine* had endowed Churchmen with indeed too much temporal greatness, especially the *Bishops of Rome*, they then began every day to look more and more like Popes, *i. e.* like the *great Antichrist*, and play *Rex*, which you know they could not do while the *Emperors* seat was at *Rome*; the Imperial presence and greatness withheld them; but when the hand of Providence took them out of the way, then they became Popes, and manifested themselves to be the seventh distinct *Roman* Government, the last head of that beast. Thus you see how both Saint *John* and Saint *Paul* were guided by one Spirit, when they describe *Antichrist*, to point the finger at the Popes of *Rome*. Take it thus. *He that succeeds the Emperors in the Government of the* Roman *State*,

or

or he that is the seventh head of Daniels fourth beast, he is the great Antichrist: but the Popes of Rome succeed the Emperors in the Government of the Roman *state, or they are the seventh head of the fourth great beast; therefore the Popes of* Rome *are the great* Antichrist.

Secondly, *Antichrist* is the man that sets himself above all Rule, and all authority. 2 Thes. 2. 8. *then shall the wicked be revealed*; thats our translation, but the Greek is, ὁ ἄνομος *the lawless man.* v. 4. *Who opposeth and exalteth himself above all that is called God, or that is worshipped, so that he as God sitteth in the Temple of God, shewing himself that he is God.* How must men forfeit their Intellectuals to fasten all this anywhere but upon the Popes? For first they are Church-men, their seat is in the Temple, or reputed Church of God. The great *Turk*, let his pride and domination be what it will, yet he sits not in the Temple, he's no Church man, but the Pope is. Secondly he is ὁ ἄνομος *the Lawless man. Pope Gratian* in his decrees, reckons up several Laws, publike, private Laws, the Laws of Nature and Nations, written and unwritten Laws, civil and canonical, the Laws both of God and man; but the conclusion of all he makes, is this, that they are all subject to the Popes interpretation and dispensation, and that he is the spiritual man *who judgeth all things, and himself is judged of none.* He allows such marriages as God hath forbidden; You all know

know he allowed *Henry* the eighth of *England* to have his brother *Arthurs* wife, which God expresly forbids, Levit. 18. 16. *Thou shalt not uncover the nakedness of thy brothers wife.* And when the sinfullness of it was discovered, he would not untye the knot, or allow a divorce (though it got him nothing) and so justified the sin of uncleanness, and the trangression of Gods Law. He absolves people from the Laws of obedience to the Powers that God hath set over them, contrary to that, *Let every soul be subject to the* [*High powers*] so the Greeks, or *the Powers that are set up on high*, Rom. 13 To kill a Protestant, is no murther; to blow up a Parliament, is meritorious; nay though he carry *plures animarum currus ad tartara* none may say unto him *cur ita facis?* Thus he puts all Rule and Law under his feet. Thirdly, *He opposeth and exalteth himself above all that is called God*, or is *Worshipped*, meaning all civil Powers and Rulers of this World; the beast hath lift up his paw at them all; yea and fetched them under too. Rev. 17. 12. 13. *The ten horns are ten Kings, those have one mind, and give their power and strength to the beast i. e.* he had conquered them, and they yeilded themselves his slaves; their power, their strength, their all should be at his service, vigorously to promote his designs. *Bellarm.* in his fifth Book *de Rom. Pontif.* hath these words, *Omnes Imperatores Pontifici Romano debent suum imperium*, all Kings and Emperors owe their

Crowns

Crowns and Scepters to the Bishop of *Rome*; And hereupon the Pope stiles himself *Rex Regum, Dominus Dominantium*, King of Kings, Lord of Lords; and 'tis not bare words; but he acts accordingly in deposing Kings, and giving away their Kingdoms. Pope *Innocent* the third deposed King *John* of *England*, and gave this Land to *Philip Augustus* King of *France*, but at last he absolved him, upon condition he would hold his Kingdom in Fee of the Church of *Rome*, and that he should pay yearly a thousand Marks of silver in token of his subjection. Pope *Alexander* the sixth gave the West *Indies* to the *Spaniard*, the *East Indies* to the *Portugal*, and set them their Limits. Pope *Pius* the fifth pronounced the sentence of degradation and deposition against Queen *Elizabeth*. The Monks whipt *Henry* the second of *England*, upon the death of *Becket*, and when he spoke some angry words to them, *Domine* (say they) *noli mirari; nos enim nullas minas timemus, qui de tali curia sumus quæ consuevit imperare Regibus & Imperatoribus*; never threaten us, we fear no threats, we are of such a Court as ruleth our kings and Emperors. I think I could have furnished you with a hundred stories of like nature. Fourthly, *he sits in the Temple of God, shewing himself that he is God. Non ait dicens, sed ostendens* (says one,) *hoc est, operibus, signis & miraculis nitens ostendere quod sit Deus*; He doth not say it in words at length, that he's God; but his

his carriage, and the prerogatives Royal he claims, are such, as if he were God himself. This they stick not to speak out, *idem est dominium Dei & Papæ*, the Rule of God and the Pope are the same, *& Jus ecclesiasticum est jus divinum*, their ecclesiastical Law is Divine, and must bind the conscience as well as any Laws of God: Hereupon one expounds it (meethinks) very well, *in templo conscientiarum*, he sits in the Temple of mens consciences. He forgives sin as God doth, he makes Articles of faith as God doth, he takes to himself the Names and Titles that God doth; the *Councel* of *Lateran* stiles him [*tu es alter Deus in terris*] another God upon Earth, [*Dominus Deus noster papa*,] our Lord God the Pope; he takes Divine worship to himself as God doth; they bow before him, and kiss his feet, which an Angel of heaven would not receive of *John*, Rev. 22. *see you do it not, Worship God*; Nay he takes upon him to do that which God will not do, to dispense with Laws moral and natural, (as I said before) to give Indulgences to sin for time to come; there have been Leases granted for years. Schoolemen affirm, *Deum non magis homini indulgere posse, ut ἀτάκτως sese gerat, quam justitiæ suæ ordinem evertere, & seipsum negare*, God can as soon destroy his order and course of Justice yea deny himself, as give men Indulgences to transgress his Laws, to walk disorderly; but the Pope hath not so bound his own hands; he can be *Dominus Deus*, and

and yet (upon good consideration aud advantages) indulge men to violate any or all the laws of God and Nature ; He takes upon him to deliver souls out of Purgatory, to Canonize Saints at his pleasure ; so that what is said of God, is said of the Pope, and more also. Take the summ of all thus ; *He who is the great Churchman, above all Law, and above all Earthly power, and who carries himself as if he were God, he is the man of sin, the great* Antichrist ; *but the Popes of* Rome *are seated in the temple, have subjected all rule and Authority to themselvs, and behave themselves as if they were God ; therefore the Popes of* Rome *are the man of sin, the great* Antichrist.

Thirdly, Antichrists *Name is written in his forehead* Rev. 17. 5. [*Mystery*] *Brocard* a *Venetian* doth avouch it, that the word [*Mystery*] is written in the Popes *Mitre* ; and many others who have been at *Rome*, do profess to have seen it, as Dr. *James* the late keeper of the Library at *Oxford*, will further satisfie any man in his Dedicatory Epistle to his Treatise of the corruption of the Scriptures. What mystery 'tis that is written upon his forehead. Saint *Paul* tell you 2 Thes. 2. 7. [*Mystery of iniquity*:] As the Doctrine of the Gospel is a Mystery of Godliness, so the Papacy is nothing else but a Mystery of iniquity. The Pope pretends to be more for Christ then any man in the World, Christs Vicar, Christs Vicegerent, the visible head

of

of Christs Church, Saint *Peters* successor, to feed the flock of Christ, and still he hath Christ in his mouth, and who but Christ with him? I tell you he pretends to be more for Christ then any man alive: but let me tell you withall that there is no man alive so much against Christ as he is; and therefore most properly called [*Antichrist*] which signifies both [*for*] and [*against*] Christ, ἀντὶ in Greek is [*pro*] as well as [*contra*] *Ioh.* 1. 16. χάριν ἀντὶ χάριτος *Grace for Grace.* The *great Antichrist* is one that is pretendedly for Christ, but is really against Christ; which cannot be affirmed of the great *Turk*, or of any other beside the Pope; but of him it may most clearly. That he bears the World in hand, he is Christ greatest friend, I need not prove; I suppose we will all take that for granted; but let me shew you how in truth he is Christs greatest Enemy in all points. *One mediator between God and man the man Christ Jesus* 1 Tim. 2. 5. There are other Mediators, says the Pope, both for satisfaction and intercession; for satisfaction, *the propitiatory sacrifice of the Mass, the blood of* Thomas, *the merits of the Church*; for intercession; the *Virgin Mary, Saints and Angels are* intercessors to God (even as to our particular necessities) for us, there's but one says Christ; there are more says the Pope. Christ alone is *Prophet* of his Church, to be heard in all things whatsoever he shall say. Act. 3. and for this end he opened the sealed book, *bids*

every

every one of his, search the Scriptures, grow in knowledge, walk in the light of Gospel-truth: the Pope expressly contradicts this, and tells you that the Doctrine Christ hath left in the Scriptures, is not sufficient without his daily supplements of unwritten Traditions, which are of equal Authority with the word of Christ, and must be beleeved upon pain of damnation. Of the written word, what he pleaseth he makes authentique; what he pleases he cancels; he teaches and interprets all by an infallible unerring Spirit; He hath sealed up the book or Bible which Christ opened to them, forbidding the people the use of Scriptures; Latine Scriptures, Latine Service, all must be to them in an unknown tongue; he tells them that ignorance is the mother of devotion; and to believe as the Church believes is knowledge and faith enough. Christ hath forbidden all kinde of pictures and Images in the Worship of God, Deut. 4. 15. 16. *Take good heed unto your selves (for ye saw no manner of similitude in the day the Lord spake unto you in* Horeb *) lest ye corrupt your selves, and make a graven Image, &c.* John 4. 23. *The true worshippers worship the Father in Spirit and in truth; the Father seeketh such to worship him:* No says the Pope, you shall make Images of the Trinity, and pictures of the Cross, and shall kiss and worship them with the worship of λατρεία, the same worship ye give God & Christ. You shall make Images of Saints and Angels, and shall

shall worship them with worship of δουλεία *a religious worship*, though not the highest, you shall pray unto them, and fill all your Churches with them, for they are Lay-mens books. Christ hath taught us *that our own righteousness is as menstruous rags; upon our best performances We are unprofitable servants; that We are justified by faith without the works of the Law*; Tis not so, says the Pope, good Works are meritorious: there is a merit of congruity in them before conversion, and a merit of condignity in them after conversion; nay that some men do works of supererogation, more then the Law of God requireth, or is their duty to do, whereby they are not onely justified themselves, but the *overplus* of their merits helps to justifie others. Christ saith, he will have the Sacrament of the Supper administred in both kinds. 1 Cor. 11 23. to 27. *I have received of the Lord that which I delivered unto you, that the Lord Iesus the same night in which he was betrayed, took bread, and when he had given thanks, he brake it, and sayd, take, eat, this is my body; after the same manner he took the cup, saying, this cup is the new Testament in my blood; this do ye as oftenas ye eat this bread and drink this cup, &c.* This St. *Paul* received of Jesus Christ, delivered it in charge to all and every of the Churches of *Corinth*, both what and how they were to receive: It shall not be so says the Pope: the Priest shall receive in both kinds: the People shall have nothing but the bread. Christ teaches

teaches *that marriage is honorable in all, and the bed undefiled.* Heb. 13. No says the Pope, 'tis not honorable in the Clergy (so they call them) tis not lawful for a Priest to marry. Christ says, *Let no man judge you in respect of meats, or drinks, or an holy day* Col. 2. *You are now freed from the observation of daies and meats; every creature of God is good if it be received with thanksgiving*; No says the Pope, ye shall observe Saints daies; and for meats, touch not, taste not any flesh on such and such dayes and weeks of Lent. But to what end should I thus go on? I profess I can hardly name one Doctrine of Jesus Christ, but the Popes of *Rome* have thwarted it, either directly or indirectly, and quite subverted it. The Pope may see himself in those old Heretiques, the *Antitactæ*, as in a glass, who held it religion to contradict the Laws of their Maker, and instead of Gods Laws, brought in their own inventions and fooleries. Take it thus. *He on whom such a mystery of iniquity is found as to pretend to be wholy for Christ, and yet in every thing crosses and opposes Christ, he is the man of sin, the true and great* Antichrist; *but upon the Pope is this mystery of iniquity found, to pretend to be wholy for Christ, and yet in every thing he crosseth and opposeth Christ; therefore the Pope is the man of sin, the true and great* Antichrist.

Fourthly, Saint John Rev. 13. having described the *Roman State* under six of its heads or Governments,

ments, ver. 11. he brings forth the last head *viz. Antichrist* (that beast) by himself; of him he saith [*He had two horns like a Lamb, spake like a Dragon, and exercised the power of the first beast that was before him.*] How this Description agrees to the Pope, you shall see. 1. *He hath two horns like a Lamb*; two horns in his *Miter*, two Keys in his hand, a twofold Power, Sacred and Secular, Spiritual and Temporal, as being both King and Priest of the Church. *Boniface* the eighth in the year one thousand three hundred, who instituted the first *Iubile*, came out one day in his Pontifical habit; the next day in his Robes imperial having two swords carried before him, he caused the Herald to cry, *Ecce duo gladij*, behold two Swords; he might as well have caused him to have cried, *Ecce duo cornua Antichristi*, behold the two horns of *Antichrist*. Secondly, as like a Lamb as he looks, yet he hath the Dragons tongue in his mouth, *he speaks like a Dragon i. e.* like a raging Devil, swelling words of great terror, Rev. 13. 5. *There was given unto him a mouth speaking great things and blasphemies.* He speaks on this wise, *whosoever will not worship the beast and his Image, and receive his mark in their hand or forehead, they shall not buy nor sell, they shall be killed*; he will shut heaven against them, and pass sentence of Damnation upon them, they shall go to Hell. That furious Dragon, the Devil, speaks nothing

but terror to Saints; hath the Pope a good word for any that do truly fear God? He calls them Heretiques, he thunders out his Bulls and Excommunications against them; he speaks nothing but Inquisitions, Blood, Death, Hell unto them. Truly the Pope speaks as like the Dragon, as if he had been spate out of his mouth. John 12. ult. Our Saviour saith of himself, *Whatsoever I speak, even as the Father said unto me so I speak*: the Pope may take up the words thus, *Whatsoever I speak, even as the Dragon sayd unto me so I speak.* Thirdly, He exerciseth all the Power of the first beast that was before him. Look what Power was in the hands of any or all the *Roman Governors*, *Kings*, *Consuls*, *Tribunes*, *Decemvirs*, *Dictators*, *Emperours*, the Pope hath got it all to himself, and hereupon is called the Image of the first Beast. He hath brought Kingdoms and People under him as the former did; Rules over them with as much Pride and Tyranny as the former did; hath suppressed the preaching of the Gospel as much as ever they did; is as great a hater, persecutor, shedder of the blood of Saints as ever any or all of them were; Lives in as great sensuality, pompous glory, as any did that were before him. So then, *He who hath two horns like a Lamb, speaks like the Dragon, and exerciseth the Power of the first beast, he is the great* Antichrist: *but the Pope hath two horns like a Lamb, speaks like the Dragon, and exerciseth the Power of the*

first

first beast; therefore the Pope is the great Antichrist.

Fifthly, *Antichrist* shall confirm his Doctrine, Laws, Kingdom, by Miracles, Rev. 13. 13,14. *He doth great Wonders, so that he maketh fire come down from heaven on the Earth in the sight of men; And deceiveth all them that dwell upon the earth by means of the Miracles which he had power to do in the sight of the beast, &c.* This none in the World attempts to do beside the Pope. Heb. 2. 3,4. Christ did sufficiently confirm that Doctrine, Gospel, Kingdom he set up, *by Signs, Wonders, and divers Miracles* so that *Austin* long since said, *If any man looked for Miracles, he himself was a Miracle.* And therefore tis evident, the Pope hath another Doctrine, Gospel, Kingdom to establish and advance in the World; that to perswade men to receive and submit to, he must be put to the working of new Miracles; Miracles are so in esteem with them, that they are made a mark of the true Church; and ours is a false Church, because we can work no Miracles, whereas indeed our Saviour makes them a note of false Christs, and false Prophets, Mark 13. 22. *False Christs and false Prophets shall rise, and shew signs and wonders to seduce, if it were possible, even the Elect*; The Pope hath come as near seducing the Elect as any man did that ever lived. And Saint *John* here makes them a mark of *Antichrist* and his Church, so also doth *Paul*, 2 Thes. 2. 8, 9. *Then shall that*

wicked be revealed; even he whose coming is after the working of Satan, with all Power and signs, and lying wonders. In *Gregory* the great his time, when *Antichrist* was near to be revealed, Miracles of all sorts began to be multiplied; there were apparitions for confirmation of purgatory, praying to Saints, praying fot the dead. I have read many stories of their Miracles, which here I will not trouble you with; they'l serve well for winter-tales; Onely this one word, tis sayed of Pope *Hildebrand* (called *Gregory* the seventh) *that he would as oft as he pleased, shake fire out of his Gown sleevs,* to the great terror and astonishment of the People. Their own Historians tell us, that above twenty of their Popes have been abominable *Nigromancers*, who by their sorceries and divelish wonders have deceived the World, so gaining credit to their way. But it may be some will ask me, what shall we think of the many and great Miracles that are amongst them? I'le tell you, Those Miracles Papists say they now do, are done with the *Antipodes*, in the furthest parts of the world; for my part, I am resolved I will not go to disprove them; I believe the most of them are meer fained lyes: or else they are but *mira*, not *miracula*, as applying *activa passivis* may produce very wonderful effects: sometimes the senses of men are bemisted, add deceived as *Pharoahs* Magicians did their Spectators: Many times the fancy is deluded, they perswade some People

they

they are possessed, and then perswade them they are dispossessed: but they do it by Holy-water, Crosses, Exorcisme, not by the Power of the word as Christ did; and Christ did cast out divels by day-light, before many witnesses, yea his very Enemies; but Priests cast them out closely in their chambers, in the night, and will have no spectators but such as are their sworn friends. Our Saviour did other Miracles, *He gave legs to the lame, eyes to the blind, he raised the dead to life*, but these can do nothing but only this about devils; therefore I am assured there is some gross delusion or other in it. Bnt well, *gloria Miraculorum* is their badge; and tis most evident, if Saint *John* may be believed, tis a mark of Antichrist and his Church: Take it thus. *He that since the Apostles and first primitive-Christian times will confirm his Doctrine, and set up his Kingdom by Miracles, is the great* Antichrist: *But the Pope (and none in the World else) since those times, confirms his Doctrines, and sets up his Kingdom by Miracles; therefore the Pope is the great* Antichrist.

Sixthly, *Antichrist* shall challenge to himself a Power over all Nations and Churches upon the face of the Earth, in reference to Christ, as being his Vicegerent, Rev. 13. 7. *Power was given him over all Kinreds, Tongues, and Nations*, ver. 16. 17. *He causeth all, both great and small, rich and poor, bond and free, to receive his mark, and that no man*

might buy or sell, save he that had the mark, &c. This Power the Pope assumes to himself, and hath had it; for no man in the World layes claim to it but he; though the great Turk lays claim to all, yet not in reference to Christ, as his Deputy; but the Pope doth. It is *Antichristian* to challenge Power over the faith and conscience of one man or Church; tis more *Antichristian* to challenge Power over many Churches, as Bishops do; tis a further degree of Antichristianism to claim a Power over whole Provinces, as Arch-Bishops do; tis yet more, to Lord it over the faith of many Provinces and Kingdoms, as Patriarks do; but to challenge such Soveraignty over all the Churches in the world as the Pope doth, thats the great *Antichrist* or *Antichristianism*. And (as one wittily saith) lest he should wrong himself by too modest a claim (for you must know he's a modest soul) he doth not onely challenge a Power over all this world, but in Heaven & Hell also where ever Christ hath power, yea and even in Purgatory too, where Christ hath no Power. Mr. *Fox* in his *book of Martyrs* records Pope *Leo* the tenth his Bull against *Luther*, where he charges all Patriarks, Metropolitans, Primates, Arch-Bishops, Bishops, and all other Ecclesiastical Orders downwards, even to the begging Friers: and then all Kings, Electors of the Empire, Princes, Dukes, and so on, and at last all men throughout the universal World upon pain of the great excommunication,

munication, that they do not embrace *Luthers* Doctrine, adhere to, or favor his person. Judge you now, if this Language be not the very same with that of the great *Antichrist*, Rev. 13. And let me tell you, the Popes of *Rome* have exercised this supremacie for many hundred years. Before I close this in hand; let me in a word answer a quære or two the Church of *Rome* are still putting to us: *Where was your Doctrine, and where was your Church before* Luther? Why, as for our Doctrine, my Answer's thus, It was where theirs never was, in the Scriptures. And as for our Church, *where that was*, my Answer runs thus. 1. Our Protestant-Divines have abundantly cleared it to them, that in all Ages there were some (they have named the men, and the junctures of time in which they lived) that opposed Pope and Popery. Secondly, if we had none before *Luther*, how came they to have so much work for their Inquisitions before *Luther*, for their Armies against the *Albigenses* and *Waldenses* five hundred years ago? and how came *Thomas Arundel* Arch Bishop of *Canterbury*, and his fellow Bishops in the reign of *Henry* the fourth and *Henry* the fifth of *England*, to condemn and execute so many of the followers of *Wickliff*; and amongst the rest, that gallant and famous Saint, Sir *John Old-Castle*. 'Tis strange there were none of our Church before *Luther*, when there were (its well enough known) so many in every King-

dom apprehended and executed for opposing the Pope, for denying and rejecting popish Doctrine and worship. Surely all they may very well be reckoned of our Religion; for they would die before they would be of theirs. Thirdly If by this they mean, *Where was your Church visible*, tis a Nonsence quære; for Rev. 11. 2. *the holy City* (meaning the visible Church of Christ) *shall they tread under foot forty two Moneths i. e.* all the time of *Antichrist*; and Rev. 13. *He had Power given him over all People, Nations, and Languages, and all the World wondred after the beast.* Twas an impossibility and inconsistent with Gods eternal counsel and decree, that we should have a visible Church during the [height] of *Antichrists* reign. It is enough for us that there have been two witnesses in every age Prophesying in sackloth against him, some few haters & opposers of him, (very closely and secretly; you might hear of two or three Heretiques in a Kingdom or in a County; but perhaps you should not know, many times, where to find one of them, the Beast had so got all the World under his paws) Take it in this Syllogisme. *He that usurps Authority over the faith and conscience of all the Kingdoms and Churches in the World, he is the great* Antichrist; *but this the Pope hath done, and doth do at this day (at least presumptively and intentionally; he'l tell you, 'tis his right,) therefore the Pope is the great* Antichrist.

Seventhly,

Seventhly, The Holy Ghost hath (upon the matter) named him to us. Rev. 13. and last verse, *Here is wisdom, let him that hath understanding count the number of the beast; for it is the number of a man, and his number is six hundred threescore and six.* As if the spirit of God had sayd, 'tis not over difficult to find out his name, seing tis the number of a man, a number that a man may find out or reckon : Then he commends the finding of it out for a special piece of wisdom and understanding, that so every one might be encouraged to set himself to work, it being natural unto men to desire to be accounted wise. In the Hebrew רמעגוש *Romagnosh Romanus*, a Roman, the numeral letters make up six hundred sixty six. In the Greek [λατεῖνος] (the man that useth the Latine tongue so much,) the numeral letters make up six hundred sixty six. You know no expression pleaseth but this, *ecclesia catholica* [*Romana*,] and the Latine Tongue, Latine Bible, Latine Service, all must be in Latine; out of this number (says Saint *John*, in effect) find out his name that is so much for the Latine. In the Latine tongue, this [*Generalis dei Vicarus in terris*] makes up six hundred sixty six. And to give him not onely the name he desires, but the name he deserves, In our English [The Pope by superioritie is the divels Leiftenant] the numeral letters hereof make up six hundred sixty six. This number may be found in such names and terms as do rightly set him out

out in diverse Langaages. But the Jesuites object, that this number may be found in many other names: We shall easily grant it may, without weakning what hath been delivered: for they can bring no other name to whom all the other properties of *Antichrist* do agree. The Holy Ghost doth not send us here barely to find out a name, but such a name out of them as will grasp in all the other descriptions of *Antichrist*, such a name as sutes to all that is said of him in the *Rev.* or elsewhere; such a name as will hold forth [the man that succeeds the Emperors in the Government of the Roman State, or that is the seventh head of *Daniels fourth beast*; *that sits in the temple of God*, as the great Church man, Lording it over the Faith and Consciences of all men in the world; and (*in ordine ad spiritualia*) subjecteth all civil rule and Authority to himself; that highly pretends to be for Christ, and yet in every thing crosseth and contradicteth Christ; *That looks like a Lamb, speaks like a Dragon, and exerciseth the Power of the first beast*, viz. *King, Consuls, &c.*] When we put them to find a name out of this number, that points out a man to whom all these particulars do agree, they are at a stand, they cannot give us one, though their Kingdom, and their All lie upon it. Wherefore I conclude; *That that name whereto all the descriptions of* Antichrist *do agree, is that Saint* John *bids us here seek after, and is the name of the great* Antichrist;

but

but the names before given (pointing ont the Pope) are such, as in every one of them all the descriptions of Antichrist *do meet and concentrate ; therefore this is the name; and consequently the Pope is the* [*man of sin,*] *the* [*great* Antichrist.] Thus you have a sevenfold-scripturall demonstration of the point. It's good to make sure-work, when we have to do with so unruly a beast.

But why did not the Holy-Ghost speak expresly who it was? might not he as easily have said, the [Popes of *Rome*] are [*the man of sin,*] the great *Antichrist*, as expressed it thus darkly, and left it so liable to doubt and controversie?

I answer, Tis not for us to teach God how he shall speak, but duty, when he hath spoken, to set our selves, with reverence, to spell out his mind ; I might put you off with this. But yet think, I may with safety venture to give you some reasons, why God carried it on thus, in the clouds and in the dark. 1. 'Twas out of a tender respect he had to his People, the prevention of their utter ruine ; for had he said, that the Bishops of *Rome*, and consequently Christians, should be Lords of *Rome*, yea make *Kings* and *Emperors* bow before them, nay be Masters of the World ; this (in humane conjecture) would have armed the *Heathen Emperors* (as one man) against the Christians; and Christians talked so much of a Kingdom, that they had some thoughts and jealousies in their heads and hearts

hearts of them already ; therefore certainly if Saint *John* had spoke out, their jealousies had kindled into a flame against them, that they would have set themselves to have destroyed the name of [Christian] from of the Earth, which was this way prevented. Secondly God would shew himself to be the God of secrets, and depths of wisdom above weak shallow man. This book of the [Revelation] hath brought many great and learned men to let fall their plumes, the high thoughts of their own wisdoms and sufficiencies, hath set them a studying, hath exercised their best Intellectuals, brought them upon their knees to God in prayer, that he would be pleased to give them a Revelation of the Revelation; the things he hath opened in this book, that he would open them more, and give them his own key; for none else can unlock the Cabinet. How hath it set men of admiring, that if there be such hardness, such depths in Gods [Revelations,] what unsearchable secrets and depths of Mysteries are there in the heart and bosome of God himself infinitely above the reach of the understanding of all Men and Angels? God loves to lay vain proud men low; he loves to bring them to the knowledge of themselves ; and tis a great mercy to us that he doth so. Thirdly, God sent *Antichrist* as the greatest judgement on men that ever was in the World. Rev. 6. 2. God there sends forth Christ in his Apostles, Evangelists, and others

riding

riding swiftly on the White horse of the Gospel, and you know how quickly they rid clean through the world, (*Psal.*19.34. with *Rom.* 10.18.) but the world did generally despise the Gospel of Salvation offered to them. In the following verses of that chapter God sends out *The red horse of War, The black horse of Famine, The pale horse of Pestilence: and his name that sate upon him was Death, and Hell followed him*, verse the twelfth, *There comes a great Earthquake*, which (upon the same account) shakes down all the heathen Gods and Monarchies, brings *Constantine* the great into the Throne, sets up Christianity in the World, and now (*Regis ad Exemplum*) every one turns Christian; but yet the meer formality of name and notion served their turn, the generality of men received the Christian faith, but not in the love of it; they held the truth of God in unrighteousness; and this (doubtless) angered God more then the Heathens open contempt of the Gospel; whereupon God set himself to bring forth some greater judgements on the Christian world then he had on the Heathenish, when first he had secured his own *By sealing the servants of God in the forehead* Chap.7. In the eighth Chapter *the Trumpets sound*, whereby all Expositors agree, *hæreses & corruptelas veræ Doctrinæ præsignificari*; In the four first, chiefly, Heresies & Corruptions of sound Doctrine are presignified, (Temporal miseries not excluded) but tis something hard, I find, to

assign

assign the right heresie, and who was the broacher, to every Trumpet. Chap. 9. 1, 2. *Tht fifth Angel sounded, and I saw a star fall from heaven, and to him was given the key of the bottomless pit; And he opened the bottomless pit, and there arose smoak out of the pit, as the smoak of a great furnace, and the sun, and the air were darkned by reason of the smoak of the pit.* Here Hell breaks loose upon them; and now, in the Popes of *Rome*, or the great *Antichrist*; was wrath come upon the Christian World to the uttermost; there were all Judgements in this one, 2 Thes. 2. 8. to 13. *Then shall that wicked be revealed, whose comming is after the manner of Satan, with all deceivableness of unrighteousness in them that Perish, because they received not the love of the truth, that they might be saved; for this cause God shall send them strong delusions, that they should believe a lye, that they* [*all might be damned,*] *&c.* Now if God had named the Person, and time of *Antichrists* coming, there are such fearful things spoken of him, that all the World would have set against him, and so God had crossed the decree of Divine Justice: but being expressed thus darkly, the Pope hath been able to corrupt and deceive all the Nations of the Earth, whereby the determined wrath is come upon the souls and bodies of Hypocritical and ungodly Christians. This kinde of revealing of him was most sutable & serviceable to the great design God had

upon

upon the base, rotten Christian World. Fourthly, The revelation of him in this Book and elsewhere, is sufficiently clear to all the Elect who have set themselves to find out Antichrist. As it fared with the Jews concerning Christ, Rom. 11. 7. so also with the Gentilish Churches concerning *Antichrist*; The election have obtained knowledge of him when the rest are blinded, by their own wilfulness, by their self interest; and God holds their eyes, (in a just judgement) that they shall not see and know him. Dan. 12. 10. *None of the wicked shall understand, but the wise shall understand*; If the sense of the Context be rightly drawn down, it speaks to this present business concerning *Antichrist*, and bringing in the Kingdom of our Lord; the men of the world will be blinded to the last, but the spiritually wise do discern and judge of all things. Rev. 15. ult. *The Temple was filled with smoak from the glory of God and from his Power; and no man was able to enter into the Temple till the seven plagues of the seven Angels were fulfilled.* This verse will bear a double Interpretation; one of them is this; the Temple or Church of Christ (gained out of the hands of *Antichrist*) hath the glorious presence and Power of God abiding in it; for the smoak that filld the Tabernacle and Temple upon their dedications, had that signification, whereto the Holy-Ghost here alludes: God hath been powerfully and gloriously present amongst his Saints since the Vials

began

beganto be pouredout. The other, (which I aim at) is This, the Temple or Church of Christ to the eye of the Antichristian Partie, (as a powerfull and just judgement of God upon them) is full of the smoak of Apostacie, smoak of Errors, Heresies, the smoak of Schisme, the smoak of Treason, the smoak of Rebellions: the Church of *Rome* and Popish Faction can see nothing of Righteousness, Equity, Honesty, in any or all those wayes the Saints take against them; their Assemblies and Councels, their Doctrines and doings are the darkness and grievance of smoak unto them, and will be so yet a while; *for none of them* (says the text) *can come into the Temple*; To be true members of the Church of Christ, to own the Assemblies of the Saints in their worship and wayes, *till the seven plagues of the seven Angels be fulfilled*: I say till then (such a smoak is in their eyes) they will not be able to get any clear vision of things, though there be the light of noon day to guide us in our work and way. The whore hath layed Kings, mighty men, Merchants, and all them (both great and small) that dwell upon the Earth, (except two poor witnesses, dead-drunk with the wine of her spiritual fornication. Rev. 14. Those who are drunk with Heresies, Errors, their own Inventions, and Opinions, can have no right understanding or discerning spirit in them, neither of themselves nor of the great *Antichrist*, nor of the true Church, nor of God in Christ;

God

God in his works or worship; they know no body, they know nothing, but what their drunken fancy and strong delusions suggest to them. Popery is a mystery, 2 Thes. 2. Rev. 17. and do you wonder if Papists and carnal impenitent People, do not, or cannot understand mysteries? See but one text more, Hos. 14. 9. *Who is wise, and he shall understand these things? prudent, and he shall know them? for the wayes of the Lord are right, and the just shall walk in them; but the transgressors shall fall therein.* This Scripture can hold truer in nothing then in this business between Christ and *Antichrist*; wicked men are blinded in it; they stumble at it and fall, but the Saints of God being wise and prudent, they discern, they know, & go on in the right wayes of the Lord. I am perswaded there is no man in the World that hath the Spirit of Jesus Christ in him, that is a Saint indeed, but if he set himself to study this point, with Humility, Diligence, Faith, and Prayer, he shall be led into the very City of *Rome*, and there comparing predictions with the Popes actions, (for *Paul* had no other way mightily to convince the Jews, that that same Jesus who was born of *Mary*, suffered so ignominously under *Pontius Pilate*, was the very Christ, but by laying his birth in the circumstances of it, his manner of Life, Doctrine, Miracles, Death, Resurrection, to the Prophesies that went before of him; and this did it) I say when he shall have taken a full veiw of things

there, comparing the Popes carriage with what *Daniel*, *Paul*, and the Apostle *John* have spoken of him, and see how fully they joyn and cloze one with another, he shall be forced to sit down satisfied that the Popes of *Rome* are the great *Antichrist*; and the oftner he reads this Chapter of *Paul* to the Thessalonians, and Saint *Johns* Revelation, he shall wonder at the clearness of this truth shining and breaking in upon him more and more, and marvel that any who ever read Saint *Paul*, and Saint *John*, do not see it. Though God hath expressed things darkly in this point, yet clear enough to all the Elect; if the rest be deceived and perish, he matters it not; 'tis the Elect he intends, to Communicate secrets, Mysteries, and do good unto.

But the Bishops of Rome *that were once (by common confession) such good men, some of them even Martyrs for Christ; they were planted (as* Jeremiahs *expression is) wholy a right seed; how were they turned into the degenerate plant of a strange Vine, into the Vine of the Earth?* Rev. 14. 18. *How came they to so much vilenes, as to make up the man of sin, the great* Antichrist?

For satisfaction to this; 1. Those of them that were truly good, righteous and holy persons, doubtless their seed abode in them; so they lived and so they died; and their Righteousnes, Holiness, Services, Suffetings went along with them. Secondly, God hath not so annexed grace to any Function or Rank

Rank of men, nor yet to any one place in the World, but in process of time that Function may fail, that place basely degenerate. Sure if God had Entailed grace and goodness on any succession of men, it was *Aaron*, and those that followed in the Priesthood; but how it was with them, may be known if you read 1 *Sam* 2. 12. to the end of that Chapter. The Holy Ghost spake nothing bad, but all good of the Angel and Church of *Philadelphia*; yet now tie the Synagogue and habitation of *Turks* and Devils. But a most ominous Prophetical Warning did *Paul* give the Church of *Rome*, Rom. 11. 17. to 23. *If some of the branches be broken off, and thou being a wild Olive-tree wert graffed in among them, and with them partakest of the Root and Fatness of the Olive-tree: Boast not against the Branches; if thou Boast, thou bearest not the Root, but the Root thee. Thou wilt say then, the Branches were broken off, that I might be graffed in: Well, because of unbelief they were broken off, and thou standest by faith; be not high-minded, but fear; for if God spared not the natural Branches, take heed lest he also spare not thee. Behold therefore the goodness and severity of God; on them that fell severity, but towards thee goodness, if thou continue in his goodness; otherwise thou also shalt be cut off.* Are these Bugbears, windie Bladders? Can these words possibly import less then that God and Grace were not so made over to them, but time might produce a change both in Pastors:

and Church, from good to bad, from bad to worse; and that if they did not walk humbly, and watch to the keeping of the Faith, they should certainly be cut off. Thirdly, Together with *Constantines* large Endowments and Immunities, there arose abundance of Idleness, Errors, Images, Superstitions, Pride, Affectation of outward greatness, especially in the Church of *Rome*; and thus she forsook her first Love; and the spirit daily quenching, yea dying, in them, they knew no way to keep up, but by supporting themselves with a carnal and outward strength. *Socrates*, in his seventh book and 11. Chapter, saith, *Now began an ill name to stick on the Bishops of Rome, who beyond their priestly bounds, have stept into principality.* This was in the daies of *Theodosius* the yonger, scarce fourscore years since their low poor condition, which *Constantine* raised them from. The next remarkable thing we read of, was this; *Philippicus* & *Leo*, with some other Emperors after them (not without the advice of Patriarks and a whole Eastern Councel) threw Images out of Churches, as being decreed Idolatrous: Whereupon the Bishop of *Rome* seizes the City and Territories about into his own hands, makes himself Lord thereof, which till then was Governed by a Greek Magistrate, absolves all Italy of their Tribute and obedience due to the Emperor, upon this goodly occasion. Then to bear himself out in these pranks, he takes upon him by Papal

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sentence to unthrone *Chilpericus*, gives the Kingdom to *Pepin*, and so made him his fast friend and Champion; for by him he presently got all *Ravenna*, and annexed it to the Sea of *Rome* as lawful prize to Saint *Peter*. I must not now stand to tell you, how, throughout the fift and sixt hundred years after Christ, diverse of the Bishops of *Rome* did openly contend for supremacy, but were suppreſt in several Councels, of *Carthage*, and *Chalcedon*. Twas not long after when *Phocas* murthered his Master, the Emperor *Mauritius*, and then (says the Historian) *Bonifacius obtinuit a Phoca, ut Rom. Ecclesia esset caput omnium Ecclesiarum*. Pope *Boniface* obtained of *Phocas*, that the Church of *Rome* should be head of all Churches. From that time forward, that Antichristian Jurisdiction and Supremacie grew still more and more, till it became an overgrown Monster, even to give Laws to all the Kingdoms and Churches in the World. Fourthly, It is said Rev. 13. 2. *The Dragon gave him his Power, and Seat, and great Authority*. The Pope hath the Keys of the bottomless pit (*Rev* 9) in his hands; the devil freely bestowed them on him, and made him the great steward of his house; his heart rests securely in him. Fithly, God made them *Antichrist*, in that sense which he's said to harden *Pharoahs* heart: *They not receiving the truth in the Love of it, but holding the truth of God in unrighteousness; for this cause God gave them up* to

what you have heard, to receive in and upon themselves that recompence of their Errors and sinfulness which was meet. Thus you have the causes of his Rise, and Growth.

But haply, some man will say to me, Is not the Pope Saint Peters *successor?*

My Answer's this. That he is the great *Antichrist*, hath been (I think) sufficiently cleared; then whether he is Saint *Peters* Successor, or no, I leave thee to judge. But for your clearer light in this point, what if Saint *Peter* were never Bishop of *Rome?* as for my part, I verily beleeve he was not. And because here is the very foundation of their Papacie, give me leave to speak to it: not doubting but I shall say enough to convince thee; there is no just Warrant to make it a point of thy Faith, that *Peter* was Bishop of *Rome*. Whatsoever *Bellarmine* saith concerning *Peters* Journals (for he speaks as punctually as if he had travelled with him from first to last) hath no solid ground to rest the sole of its foot upon at all. He says, in the fifth year of Christs passion, *Peter* was made Bishop of *Antioch*, and continued in that Bishoprick seven years: Then he went to *Rome* the second year of *Claudius*, *ibiq; sedem fixit ann.* 25. there he pitched, and Bishop'd it, five and twenty years; *Et ibidem vitam finivit*, there he ended his daies.

But that ever *Peter* was seven years Resident at *Antioch*, (for thats required in a fixed Bishop) and

and twenty five at *Rome*, or most part of those years in those places, he brings not one text of Scripture to prove either; you have his bare word for it; but who'l take that for good proof in his own cause, I wonder. For the former of these, we read concerning the Church of *Antioch*, who gathered and constituted it. Act. 11. 19. 20, 21, 22. ver. 25. 26. We find also who were the chif Prophets and Doctors of it, Act. 13. 1. We do not find in all the Scripture that *Peter* was at *Antioch*, but in one place, *Gal.* 2. and that *in transcursu*, he took it only in his way. Is here sufficient ground to conclude him Bishop of *Antioch* for seven years together? I have stood the more upon this, to shew you, that if upon such slender grounds they have concluded him Bishop of *Antioch* for such a space of time; certainly they will catch at small things to constitute him Bishop of *Rome*; whereby their own turn is so much served: Search all the New-Testament from one end of it to another, and where ever you find *Rome* named, if you find mention of *Peters* being there twenty five years, or ten years, or one year, or one day, then let me pass for a liar. Yea says *Bellarmine*, 'tis evident he was at *Rome*, *Ex eo quod fuit in Babylone*, in that he was at *Babylon*, 1 *Pet.* 5. 13. [the Church which is at *Babylon* salutes you.] *Roma autem in Apocalypsi passim vocatur Babylon*, Rome in the Revelation is still called *Babylon*; his very words.

1. Let God have the glory of his own truth out of his Enemies mouths. Rev. 17. 4,5. *The woman was arrayed in Purple, and Scarlet colour, and decked with Gold, and Precious Stones, and Pearls, having a golden Cup in her hand &c. And upon her forehead was written, Mystery, Babylon the great, the mother of Harlots and the abominations of the whole Earth.* All this then by *Bellarmines* own confession must be understood of *Rome*; and the great whore or *Antichrist* is not to sit at *Jerusalem* (as he says in another place; lyars had need of good memories) but at *Rome*. The Holy Ghost tells us, *He must reign in Babylon*; *Bellarmine* interprets, and sais, that is at *Rome*.

Secondly, Though by [*Babylon*,] we must alway understand *Rome* in the *Revelation*, doth it therefore follow that by [*Babylon*,] we must understand *Rome* in all other places of the New-Testament? because *John* in his mystical and typical visions by [*Babylon*] points out *Rome*: must therefore *Peter* needs in the bare salutation of an Epistle, by *Babylon*, mean *Rome*? is there either Example or reason of speaking mystically, and by a figure in a meer Salutation? (The Church that is at *Babylan* salutes you) conclude who will from this, that therefore *Peter* was at *Rome*; I am loth upon such easie terms to forfeit my Intellectuals, though a thousand *Bellarmines* should say it.

But briefly to give you my reasons (beside the

Scri-

Scriptures deep silence in this point) why it cannot be thought that ever *Peter* was Bishop of *Rome*.

First, *Peter* (we all know) was an a Apostle, and consequently had an unlimited commission in respect of place, (according to that Mat. 28. *Go teach all Nations*) and to be a Bishop also fixed to one place, is not this (*diminutio capitis*) to fetch him a hole lower then Christ had set him? are not these ἀσύμφωνα, utterly inconsistent? Did Christ make him an Apostle, and dare they degrade him, and make a fixed Bishop of him? It seems they dare dishonor *Peter* (after they have given him a Complement or two) if they can thereby Honor themselves, and pull down an Apostle to set up a *Pope*.

Secondly, That *Paul* was at *Rome*, and that in the reign of *Nero*, when *Peter* was fixed Bishop there (as they say,) tha's evident from Scripture: but in all *Pauls* occurrences and transactions, we can nowhere find either expressions or hints concerning [*Peters*] being there, much less Bishop there. Of those who first saluted and congratulated *Pauls* coming to *Rome*, see Act. 28. 14. 15. *So from* Puteoli *we went towards* Rome. *And from thence when the Brethren heard of us they came to meet us as far as* Appii forum: Here's all; surely had it been as the Church of *Rome* teaches, *Paul* would have used more civility towards the prince

*Ann. { *Christi* 66. / *Neronis.* 11.

of

of the Apostles, and universal head of the Church, then to have jumbled him in undiscernably among the [*Brethren*] Then after three days *Paul* sends for the chief of the Jews ver. 17. to clear his innocency aud honesty in coming thither; yet no mention of *Peter*, unless they can find him in that expression [*Men and brethren.*] It is said ver. 30. *Paul dwelt two whole years in his own hired house, and received all that came in unto him:* but we read not that *Peter* ever gave him visit at his own house or elsewhere. During the time of *Pauls* abode at *Rome* (how long twas in all we are not certain,) he wrote divers Epistles, but in none of them doth he speak ought of *Peters* being there, but seems rather to hint the contrary, 2 Tim. 4. 16, 17. *At my first answer no man stood with me, but all men forsook me; I pray God that it may not be laid to their charge.* Notwithstanding the Lord stood with me, that by me the preaching might be [*fully*] known, and that all the Gentiles might hear; and I was delivered out of the mouth of the Lion. Tis strange, did Couragious *Peter* desert him? but suppose him not to be at [that time] at *Rome*; had he with all his faithfulness and pains no better learned them Christ and Christian carriage, then to forsake one another in suffering times? nay to leave an Apostle in his trial to the mercilesse paws and teeth of a Lion? But tis more probable, *Peter* had never taken pains with them at all, from the following words,

[*that*

[*that by me the preaching might be fully known,*] there having been nothing of Christ and his wayes known but what the brethren who were there occasionally, set on foot. *Paul* made the Gospel [*fully*] known to them; he revealed the whole Counsel of God to the Jews at *Rome*, and in the ears of all the Gentiles also. Had *Peter* been fixed Bishop there, surely *Paul* could not have carried this honor from him. *Peter* long before this would have, [*fully*] preached the Gospel of the Kingdom to all, both Jews and Gentiles; the work had not been to do when *Paul* came. *Col.* 4.7. to 13. He there reckons up a few names, whereof *Peter* is none; *These* (says he) *are of the Circumcision, and these* [onely] *are my fellow-workers unto the Kingdom of God, which have been a comfort to me.* From *Pauls* first arrival there, to the time of writing this Epistle, *Peter* could not be at *Rome*; if he had, of a certainty he had made these lines false; for he could not but have been a chief fellow-worker with and comforter of *Paul*. Whence an argument may be drawn from the less to the greater (which is more then *argumentum ab authoritate negative*,) that if *Paul* mention inferior persons, those whose welfare and respects twas of less concernment to speak of at present; then much more would he have mentioned *Peter* the Prince of the Apostles, him to whose care and charge they were all chiefly committed (being made universal head of the Church) had he been

there

there at any of those times that *Paul* writ either to, or from *Rome*; But he doth not once name him, neither in that Epistle he wrote to the Saints at *Rome*, nor yet in these he afterwards wrote from *Rome* to other Churches; therefore surely *Peter* was far from being fixed Bishop there. And let me tell you, this hath more Authority and prevalency to determine my faith in the Point, then all that *Papias*, a suppositious *Clemens*, and *Higisippus*, the first Authors of *Peters* Episcopacy there, have; men (tis well known) much given to unwritten traditions, deceiving and being deceived thereby (as the Apostle speaks,) which is manifest from that discord and contradiction in those authors who do assert this, not onely to the Scriptures, but among themselves.

Thirdly, For *Peter* to have been fixed Bishop of *Rome*, contradicts the voyce or conclusion of Divine providence in the eminent success of his Ministry. Gal. 2. 7,8. *The Gospel of uncircumcision was committed to me* (says *Paul*,) *the Gospel of circumcision unto* Peter: *For he that wrought effectually in* Peter *to the Apostleship of the circumcision, the same was mighty in me towards the Gentiles.* And when it was evident to them all, that God would work effectually & mightily with *Peters* ministration for the good of the Circumcision or People of the Jews: is it likely that *Peter* would or durst so thwart the spirit and mind of God, as to fix his

seat

ſeat among the Gentil. ? were they not bound to lay forth themſelves beſt for the advantage of the Goſpel? yes doubtleſs; and therefore you may find them giving one another their hands and ſolemn Engagements that *Paul* and *Barnabas* ſhould be preachers to the Gentiles : hereupon ſays *Paul* Act.19.21. *After I have been at Jeruſalem, I muſt alſo ſee Rome*: and God confirmed this concluſion of theirs, *Act.*23.11. *The Lord ſtood by him, and ſaid, be of good cheer, Paul; for as thou haſt teſtified of me in Jeruſalem, ſo muſt thou bear Witneſs alſo at Rome*: And at *Rome* you find him, *Act.*28. I profeſs, had they taken the Riſe of their ſucceſſion from *Paul*, they had puzled us more then now they have; for *Paul* was at *Rome*; and the Spirit ſpeaks expreſly, *That he was not behind the very chief of the Apoſtles, ſpake with more tongues then they all, the care of all the Churches lay upon him*: I ſay, had they made themſelves a Church, and claimed Supremacy from *Paul*, they had put us more to't: but God hath befooled them in their Counſels; they lay claim to all from *Peters* fixed Epiſcopacie there, contrary to the mind and ſpirit of God in that eminent ſucceſs *Peter* ſtill had in laying forth Chriſt to the Jews; as alſo contrary to that ſolemn and well-grounded Covenant among themſelves, *that he together with James and John ſhould be miniſter of the Jews*. Oh ſays *Bellarmine*, tis meant *principaliter Judeorum* chiefly of the Jews. 'Tis very true,

but

but I would it had been considered by him, that at this very time *Peter*, (supposing him twenty five years Bishop of *Rome*) had already spent some years of his fixed Episcopacy, and presently after this Engagement was to return to his seat and office, and there spend out his daies: how could such an Engagement stand with wisdom or honesty of Spirit? his in accepting, theirs in putting it upon him? Therefore what an errant dissembler and Covenant-breaker do they make their first Bishop and head of their Church? But for my part, I verily beleive *Peter* did take the Engagement with much wisdom and honesty of Conscience; it so nearly concerned the greater Growth and Advantage of the Church, that he did lay forth his ministration (though now and then as occasions were started to the Gentiles) principally, and for most part, to the Jews. And indeed consider

Fourthly, how Scripture looks with a full face towards this, to make it good. Gal. 1. 18. *Then after three years* (meaning of *Pauls* conversion) *I went up to Jerusalem to see* Peter, *and abode with him fifteen days*. Paul found him there and left him there, and this was *Anno Christi* thirty seven. Eight years after this he was at *Ierusalem*; for *Herod* had him in Prison. *Act.* 12. and this was the forty fifth year of Christ, and third year of *Claudius*. Six years from that he was at *Ierusalem*; for *Paul* writes Gal. 2. 11. *then fourteen years after*, (that is, from

from the third year of *Pauls* conversion mentioned Gal. 1.) *I went up again to Ierusalem with Barnabas, and took Titus with me also.* Where he found *Peter. ver* 7.8 9. and this was in the year of Christ fifty one; At which time, the learned say, that council spoken of *Act.* 15. was held *viz.* in the eighteenth year of Christs passion: But if that famous council was after the time that *Paul* came up by *Revelation* Gal. 2. 2. it still makes more against them; for *Peter* was at the council *Act.* 15. 7. From the council he did not return to *Rome* (for thence all the *Iews* were Banished by *Claudius*) but travelled up and down those Countries, teaching the scattered *Iews*, to whom he had writ his former Epistle, and in this peregrination he came to *Antioch, where Paul withstood him to his face.* Gal. 2. 11. In the sixty third year of Christ and eighth year of *Nero, Paul* wrote his Epistle to the *Romans*, where he salutes by name all his familiar friends and acquaintance, but not a word of Bishop *Peter*: was [he] not one of *Pauls* dear friends; or was he not there at that time? No say they, he was gone to visit and confirm the Churches; but are they sure *Paul* knew as much, that upon that ground he should forbear to mention him? but suppose he had known of his absence, it would have stood both with wisdom and piety to have saluted and sent commendations to him.

For, First, It would have manifested to them all how

how worthy *Peter* was of Remembrance, and very dear to *Paul*, and provoked new flames of affection in their hearts towards their absent Pastor, which *Paul* was used to do. 1 *Thessa.* 5. 12. 13. &c.

Secondly, If this Salutation could not have been conveyed to him by letter from some of the Church: yet upon *Peters* first return to *Rome* he had doubtless met with it, which could not but have been a great refreshing to his wearied spirit. Four years after this Epistle was written, *Paul* himself came Prisoner to *Rome* the sixty sixt years of Christ, and eleventh year of *Nero*; he lived two whole years in his own hired house (as I showed before,) and was there some time more in another way; that's implied; Now *Bellarmine* tells us, both *Paul* and *Peter* suffered under *Nero*, the last year of his reign; he reigned in all but thirteen years, eight moneths; when his thirteenth year and somewhat more was expired, tis evident *Peter* had not been at *Rome*. A strange fixed Bishop who is never mentioned in any of the letters either to or from *Rome*; none that ever were there could either see or find him there; no nor yet he himself left any [indubitable] testimony of [his] Episcopacie amongst them. Therefore I am satisfied that *Peter* made good his promise and Engagement, laying forth his Apostleship principally and generally to the Jews, and at *Jerusalem*; and so neither was nor could be a fixed

Bishop

Bishop of *Rome* at all, much less for twenty five years together.

But, In the next place, suppose (and I do but suppose) it that *Peter* had been at *Rome*, yea had lived and died Bishop there, what ground or warrant can they show which necessarily infers, that he must have a Successor in that Prerogative and Dignity? There is no Law or Command in all the Book of God for it; and was there ever any Kingdome or Soveraignty Spiritual or Temporal, (and this of theirs is both) without Laws made touching the Succession thereof, and forms of Election? but here is no such thing.

Besides, *Peter* wrot his second Epistle to the Universal Church [indefinitely, *to them that had obtained like precious faith with him, and the rest of the Apostles*, 2 Pet. 1. 1.] I cannot but wonder why he did not then declare to all the Churches in the world, that the Bishops of *Rome* were to inherit Successively, his place and honour of *Universal Supremacie*; and will'd them after his death, to receive and own the Bishop of *Rome* still under that Name and Notion; especially when he had so handsome an opportunity of bringing it in, 2 Pet. 1. 14. [*Knowing that shortly I must put off this my Tabernacle, even as our Lord Jesus Christ hath shewed me.*] Might he not have brought it in very partly here? But you see he did not; for doubtless there was never any such thing in his head or heart.

Christ had shewed nothing of that.

But further; Suppose we grant a necessity of a Successour in that Dignity and Office; did it not of right fall to S. *John*, who was an Apostle, and lived many years after S. *Peters* death? The *Apostle whom Jesus so loved.*

Certainly if any one could have been found fit and worthy to have been left *Universal head of the Church*, 'twas he: but *Peter* did not at his death confer it upon him, willing the Church of *Rome* to signifie so much to him, and bring him to that See: for surely *Peter* was acquainted with no such office, much less necessity of such a Succession. Whereunto add but this one word: They themselves confess an Apostle to have been above any Bishop (tis a truth more clear then could ever yet be denyed;) now, how could *Linus* if he succeeded *Peter* in the place of *universal Supremacyship*, but be above the Apostle *John*? and yet with the same breath they say, an Apostle is above a Bishop. But you know it is a Mystery of Lying Iniquity, *ab ovo ad malum*, from the root to the very fag end of it.

But well: In the last place, the Pope will needs be Successor to an Apostle. I confess I think he is; but 'tis to *Judas*; and my reasons are these following.

1. The Pope continued a great while in the Church undiscerned; a close Hypocrite, but a real hater of that he did professe to love, as *Judas* did.

2. He's

2. He's a Theif as *Iudas* was, and bears the bag too.

I told you how he first came to possess himself of *Rome*, and all *Italy*; and presently after, of all *Ravenna*: just as a thief gets a purse on the high way. Do I need to tell you what vast Treasures of wealth their Sorceries, and Legerdemain of Pardons, Indulgencies, Purgatory, Canonization, and the like, have brought them in yearly? they make Merchandize of mens souls; *Vendit Alexander claves, Altaria, Christum*; and what is this but mear cheating and thievery?

Iudas (you know) was such a thief and lover of the bag, that he grudged his Master the Oyntment the good woman poured on him; the Pope, tis the grief and vexation of his heart, that a drop of mercy or comfort falls upon Christ in any of his Members.

3. He is as perfect at *Hail Master, and kissing Christ*, and then betraying him in his Truths, Worship, Saints, Discipline, Kingdom, to be spit on, reviled, crucified, as ever *Iudas* was.

4. Our Saviour calls *Iudas the son of perdition*, Joh. 17. 12. which very expression the Holy Ghost here takes up, and calls him also the *Son of perdition*.

It is said, *Iudas went to his own place*, Act. 1. The same is said of the Pope, Rev. 17. 11. *He goeth into perdition*: And Rev. 19. 20. *The false Prophet was*

taken and cast alive into the Lake. The Pope in the pride and basenefs of his heart, makes himself S. *Peters* Successor; but God in Wisedome and Justice, declares him to be *Iudas* Successor; and this (indeed) is the true foundation upon which the present *Rome*, or stately *Babel* of Papacie is built.

Use. I shall now make some improvement of the point by Application; and first be informed, That as the *Iews* have framed a *Messias* to themselves: so the Popish Clergy have framed an Anti-Christ that God never made mention of; for the Descriptions they give of him, when applyed to the True One, are all of them most false and frivilous.

1. One of them is this, *That the Great Antichrist must be a single individual person, as the Article ὁ denotes; therefore the Pope cannot be he; for there have been many Popes.*

Reader, if thou thinkest there is any thing in this, be pleased to take better information; The Article ὁ doth not enforce any such thing, *Mark* 2. 27. ἐκ ὁ ἄνθρωπος διὰ τὸ σάββατον *and not* [*Man*] *for the Sabbath.* *Luke* 4. 4. It is written, ἐκ ἐπ' ἄρτῳ μόνῳ ζήσεται ὁ ἄνθρωπος, *that* [*Man*] *doth not live by bread alone.* 2 *Tim.* 3. 17. Ἵνα ἄρτιος ᾖ ὁ τοῦ Θεοῦ ἄνθρωπος, *that the* [*Man*] *of God may be perfect.* Will any one who is Master of Common Reason, say that the Aricle ὁ in these places denotes an individual

dividual single Person? Therefore the prefixed Article cannot enforce it upon us, that *Antichrist* is one single man.

2. All the Rulers of the four great *Monarchies* are set out by *Daniel*, as if every Kingdom had had but one, *Dan.* 7. 17. *These great beasts which are four, are four Kings*, whereas we know there were more in every one of them. The last *Beast or Kingdom* had *seven heads* or *Rulers*; seven Kings make up the first, and they are all called one head, and so one.

The Emperours, S. *Iohn* moulds them all into one, *Five are fallen, and* [*One*] *is*, speaking of government by Emperours. The seventh head of this fourth *Beast*, is the *Great Antichrist*; and why should he be thought a single person, rather then any of the other six? As each of the former must be taken Collectively, so doubtless must this be, unless better reasons be given against it then *Bellarmine*, or any other of his way have yet held forth.

3. Jesuits themselves call the whole bulk and succession of *Popes*, *One visible head of Christs Church*; therefore give us leave to learn of them, and call the whole bulk and succession of them, *that one Antichrist*, or *one head of the Antichristian Church*, which was arising in S. *Paul*, and S. *Iohns* time, and is not yet fallen: and tell me what single person can be head of a body of such continuance.

The second thing they fancy of *Anti-Christ*, is, *That his Seat must be at Ierusalem.* Tis needless to speak much to this; can any man read the 17. *chap.* of *Rev.* where the Angel tells *Iohn, That his Seat is the City built upon seven Mountains, and that hath seven distinct forms of Government*; and the great City which in S. *Iohns* time Ruled over the Kings of the earth? Of courtesie tell me, can any man understand this of *Ierusalem*? was *Ierusalem* built upon seven Mountains? had ever *Ierusalem* seven heads, or distinct forms of Government? did *Ierusalem* in S. *Iohns* time raign over the Kings of the earth, or was it not rather it self in Vassalage.

2. Whereas it is said, *'Tis the City where our Lord was crucified, Revel.* 11. this will not carry it in their sense.

For first, Let them reconcile this to the former description, which I am confident they can never do.

2. *Antichrists* seat is called *Ierusalem*, Spiritually or Mystically, as 'tis also called *Sodom* and *Egypt*; Erroneous, Prophane, Mutherous *Ierusalem*, take it in that state or posture, and *Ierusalem* was a Type or Shadow of *Rome Antichristian. Antichrists* seat is at *Ierusalem* not Literally, but Mystically.

3. When Christ was crucified, *Ierusalem* was one of the streets of *Rome*; for there you should hear the

the fear of *Cæsar* swaying all, [*If you let this man go, you are not Cæsars friend.*] You should see a *Roman* Judge, *Roman* Souldiers, a *Roman* Death, and all *Canaan* within *Romes* boundary; and so upon the matter, Christ was Crucified at *Rome*; therefore *Anti-christs* Seat must be also at *Rome*.

The Third thing they weakly, or rather wilfully say of him, is this, *That his whole raign is but for three of our years, and a half.*

1. But doubtless this must be understood of Angels years, according as *Daniels* seventy weeks, and threescore and two weeks are meant of weeks of years; this is spiritual counting by Gods own direction, *Numb.* 14. 34. *Ezek.* 4. 6. *I have appointed thee each day for a year.*

2. Is there any likelihood in reason, that in the space of three of our years and a half, he should compass all that the *Scripture* speaks of him?

First, he must seduce from Christ (by corrupting their judgements) all the world, except two witnesses, a small number of the Elect; and what time must this take up, set the shortest for it in reason that you can?

Secondly, He must teach them his own Doctrine and Worship, *and make them all drunk with the wine of his abominable fornications.*

Thirdly he must build a great and stately Temple to sit in, *and there be worshipped as God* (say

they;) but suppose all the materials at hand, it would spend most, if not all that time before it could be finished; and his sitting times surely will be but short, considering what his work must be, if his whole should be but three years and a half.

Fourthly, *He must wage War, and fight great battels, bring down mighty Kings and Kingdoms, and make himself drunk with the blood of all the Saints.*

Fifthly, He must have a flourishing reign without any visible or considerable opposition. Rev. 11. 2. *The Court which is without the Temple, measure it not; for it is given to the Gentiles, and the Holy City shall they tread under foot forty two months.* Rev. 13. 7. *Power was given him over all Kindreds, Tongues, and Nations.* ver. 3. *All the World wondred after the Beast* and ver 4. *Who is like unto the Beast? Who is able to make war with the Beast?*

Tell me now, what likelyhood in reason is there that all this should be effected in three years and a half? Thus you see they who willfully left God, have left, yea lost both Religion and common reason, in that which most nearly concernd them to be quick-sighted in. But I wonder not, if they that are dead drunk, ravingly talk their own irrational Fancies. Other fond and groundless descriptions they give of that *Antichrist* they have framed to themselves; but these three being fallen, the rest cannot

cannot stand. 'Tis not worth while to trouble you or my self any further with them, as those who will search after them cannot but confess; and I judge it better to say enough, then all.

Use. 2. Is the Pope Antichrist? You see then, First, what a sad case they are in, who of Protestants turn to be Papists; they submit themselves to the Beast, and stand engaged to fight against Christ, his Kingdom, and their own Salvation: and what the issue of that will be, you shall hear upon the next Subject, and they shall feel hereafter.

Secondly, You may hence gather what it is to be an able, a learned Papist; this; a grown strong man armed, a *Goliah*, defieing God, the Israel of God, and the Gospel of God with all its grace and hopes. We use to say of Jesuites, *quo meliores, eò deteriores*, the better they are, the worse they are; it holds true of all Papists whatsoever.

Thirdly, the Pope being *Antichrist*, you may easily know what all Popish Ordinances are, their Doctrines, Auricular confessions, Pennances, Holy water, Crucifixes, Beads, Extream Unctions, Altars, Bloodless Sacrifices, Merits, Satisfactions, Images, the Worship of Saints and Angels with Invocation of them; Indulgences, Pilgrimages, Burying in a Franciscans-hood, Purgatory, Canonization; all this with all other appurtenances of their Religion, are all Antichristianism; the Holy Ghosts expression

sion of them, is, *They are the blood of a dead man.* Rev. 16. 3. No bettter then the polluting, Choaking, Killing blood of a dead man: therefore take heed and beware of their Religion; hate it with a right perfect hatred, even all those forms of worship, Formalities, Ceremonies, any thing, every thing that is a kinn to it, as you would hate, when you are athirst, drinking blood.

Fourthly, You may hence also learn what healing balm for a wounded Conscience, what true comfort for him that is weary, and burdened heavily with his sin, the Church of *Rome* and their Religion can afford; Alas what balm, what heart-consolations can *Antichrist*, Antichristianism hold forth? They themselves are so far convinced of this, that they have made it a Doctrine and point of Faith, that to talk of assurance of Salvation is presumption; onely Apostles and extraordinary Christians have attained to assurance; but tis presumption and boldness for the People to think of it; to believe as the Church believes is enough. Cold comfort, this, the Lord knows, for an enlightned and wounded Conscience at the hour of Death, to have nothing to take off the guilt of sin, to break the power of lust, to appease an angry God, and deliver the poor soul out of the jaws of Death and Hell, but a few Beads and Crucifixes, and Reliques, and the menstruous raggs of creature-righteousness, and performances, a few empty

ty wishes, and hopes, and believing as the Church believes; how may all such cry out, as one of them did, *O animule, quo vadis?* Poor despicable miserable Soul, whither goest thou? *Cornel. E. Lapid.* in his Comment on the eleventh of Numbers tells this story of *Pius Quintus* who Excommunicated Queen *Elizabeth*. *Cum essem religiosus, sperabam bene de salute animæ meæ; Cardinalis factus, extimui; Pontifex creatus, penè despero.* When I was in Religious Orders, I hoped well of the Salvation of my soul; being made a Cardinal, I was sore afraid of it; but since I was created Pope, I een despair. Rev. 9.5. *And to the Locusts was given that they should not kill men, but that they should torment them five months; and their torment was as the torment of a Scorpion when it strikes a man.* Natural Locusts come in *April*, and continue till *September*, five months; whereto the Spirit of God here alludes, and says, *these mystical Locusts that came out of the smoak, the bottomless pit, should torment men five months*, that is, throughout their whole duration: *and their torment is as the torment of a Scorpion when he striketh a man*; Now the sting of a Scorpion is not at first perceived: but when it is, it works after such a lingering manner that it affords some hopes of life, yet doth certainly bring death in the end. When the poor soul is enlightned, and conscience stird with apprehension of Divine displeasure, Popish Ordinances and Administrations

ons prove no better then the stings of Scorpions to them; afflicted and vexed they are with them; yet some faint hopes they have from them; but at last finding themselves deluded, they vainly wish Death it self, as if that would help them, ver. 6. *They shall desire to die, and Death shall flie from them,* leaving them still to the mercy of Popish racks and torments. Know assuredly that Pope and Jesuites by any thing that is in their Religion, are not, nor can they be, but skinners over (at the best,) slight healers of the wounds of Conscience; miserable Comforters, Physitians of no value: the Lord in mercy keep all his own out of their hands.

Use. 3. The next Use is exhortatory, that every one of us would admire and bless the Lord and his goodness, that he hath brought us forth in such a juncture of time, and cast our lot in such a place, that we are not constrained *to receive the mark of the Beast in our hands or in our foreheads.* I desire to bless God every day, that God did not bring me forth in *Spain* or *Italy*, but that I am born an *English man*, and at such a time when Popery is not the Religion of the Nation, but the light of the Glorious Gospel of Jesus Christ shines amongst us, and into us. Troubles I confess we have seen and felt, but put them all together with their utmost aggravations, (so far as concerns the outward man,) and they are not worthy to be compared with the exceeding

ceeding great happiness we enjoy in our deliverances from the Egyptian darkness and bondage of Popery; especially if you take in the light and comforts of Christs blood and Gospel-truths we walk in. What would have become of thee (poor soul) hadst thou lived in times wherein the Sea of Ordinances were no better then the blood of a dead man? The Lord grant every one of us to know our Gospel-happiness and priviledges, to rejoyce in the light and work the works of him that sent us (while we have the light) even comfort and Salvation to our selves, glory to Christ, advancement to his Kingdom; and all this *by receiving the truth in the love of it, and holding forth the Word of life.*

Use. 4. Is the Pope *Antichrist*, and Popery Antichristianism? Why then, let it not trouble you, when ever, or where ever you see Christ and his Armies (in the greatness of their strength and fury) marching out against them. The Pope hath long time been *Apollyon*, a destroyer of others, even of the Church and People of God; but he himself shall be destroyed, *Filius perditionis*, the Son of perdition.

2 Thes. 2. 3.

That day shall not come, except there come a falling away first, and that man of sin be revealed, the Son of Perdition.

IN the former Treatise, I held forth the θεάκμη, and the ἄκμη also, *both the Rise and full Growth of Antichrist*: It remains that I now shew you his παρακμή, the Ebbing or declination of that proud Tide; the many several paces and degrees whereof, from first to last, do make up his total ruine, and give him his name [*Filius Perditionis*] the Son of Perdition. Taking him in his largest capacity, the Point will be this;

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The Pope and his Kingdom are appointed of God to most remarkable destruction.

First, God hath foretold and threatned it. Rev. 13.9.10. *If any man have an ear, let him hear. He that leadeth into captivity, shall go into captivity: He that killeth with the sword, must be killed with the sword. Here is the Patience and Faith of the Saints.* God hath proclaimed it to all who have spiritual ears to hear, that he hath captivity and a killing sword in store for those who have been such cruel enemies to his People. And he would have all his Saints act their faith in believing this threat, and their patience in waiting the full Execution of it.

Secondly, Christ (*into whose hands all power in heaven and Earth is committed*) hath sworn it; I say, God hath not onely threatned it, but Christ hath sworn it, Rev. 10.5,6. *The Angel which I saw stand upon the Sea, and upon the Earth, lifted up his hand to Heaven: And sware by him that liveth for ever, who created Heaven, the Earth, and Sea, with all things that are therein, that there should be time no longer.* The Angel of the Covenant, set one foot upon the Sea, the other upon the Land (Sea and Land, you know, make up the terrestial Globe) whereby is prefigured his throwing *Antichrist* out of all, and taking possession of all the World himself. He lifts up his hand, the ancient ceremony of an Oath. The thing he swears, is this, *That there should be time no more*; not simply, but for the Man of

of sin to reign, havocking and destroying his Church. Look upon the structure of the Church of *Rome*, the power and policy of its constitution and Government; and who could in reason conceive that *Babylon* should ever be destroyed? Says Christ, you have my word for it, you have my Oath for it, it shall shortly come to pass, that the time of their domination shall be no more. I will certainly ease you of her; *God willing, more abundantly* (as the Apostle speaks Heb. 6.) *to shew unto the Heirs of promise, the immutability of his Counsel, confirmed it by an Oath: that (by two immutable things* (his Word and Oath) *in which it was impossible for God to lye) we might have strong consolation in the assurance of Romes headlong down-fall.*

Thirdly, The Holy-Ghost brings it in as fully performed, as either sayd or sworn, in the Gross or Lump, and also in the Particulars of it.

First in the Gross and Lump. Dan. 12. 1. *At that time shall Michael stand up, the great Prince which standeth for the children of thy People, and there shall be a time of trouble, such as never was since there was a Nation, even to that same time; and at that time thy People shall be delivered.* You have a Parallel to this, Rev. 16. 17. 18. 19. *The seventh Angel poured out his vial into the air, and there came a great voice out of the Temple of Heaven,*

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from the Throne, saying, 't is done. And there were Voyces, and Thunders, and Lightnings, and there was a great Earthquake, such as was not since men were upon the Earth, so mighty an Earthquake, and so great. And the great City was divided into three parts, and the Cities of the Nations fell, and great Babylon came into remembrance before God, to give unto her the cup of the wine of the feirceness of his wrath. Such an Earthquake will God raise under them, such showers and storms shall God send down upon them (as tis in the last verse of that Chapter. *There fell upon men a great hail out of Heaven, every stone about the weight of a Talent, that made them curse and blaspheme; for the plague thereof was exceeding great.*) I say such terrible Earthquakes and plaguing Storms of troubles will befall them as never any Kingdom in the World felt or heard of. Rev 14 19,20. *And the Angel thrust in his sickle into the Earth and gathered the Vine of the Earth,* (the Church of Christ is a Vine of Heaven, its root is in Heaven, all its fruitfulness is from Heaven, and for Heaven; whatsoever constitutes or compleats it, is from God out of Heaven, *Ezek.* 16. 8. to 15. But the Church of *Rome* is the Vine of the Earth, its origination is of the Earth, Earthly Head, Earthly Members, Earthly Doctrines, Earthly Worship, Earthly Discipline; whatever is peculiarly theirs, is of the Earth Earthly.) *The Angel thrust in his Sickle, and gathered the Vine of the*

Earth

Earth, and cast it into the great Winepress of the wrath of God; And the Winepress was troden without the City, and blood came out of the Winepress, even unto the horses bridles, by the space of a thousand and six hundred furlongs. This speech of the Holy Ghost is doubtless hyperbolical; the import of it is this [a slaughter that hath dimensions, height and depth, length & bredth in it.] Rev. 18.8. *Her plagues shall come in one day, Death, Mourning, Famine, and she shall be utterly burnt with fire; for strong is the Lord God who judgeth her.* Take one text more for it, Rev. 10. 3, 4. *He cryed with a loud voice as when a Lion roareth; and when he had cryed, seven thunders uttered their voyces. And when the seven thunders had uttered their voices, I was about to write; and I heard a voyce from heaven, saying unto me, seal up those things which the seven thunders uttered, and write them not.* I take it, this Scripture contains as much terror in it against the Antichristian State, as any in all the book of God. Most fearful and stupendious things are written against *Antichrist*; but if the Church of *Rome* would not content themselves with written Doctrines, but would have also their unwritten Doctrines and Traditions to fight against Christ and his Church withall, for more full execution sake: So God will not content himself with Judgements upon them that are written in this book (though they be exceeding many and great) but he hath Judgements also that are not

written, for more remarkable execution and ruine of them; even seven Judgements, every one whereof is cloathed with thunder, sealed up and kept close in Gods armory, to be certainly brought forth in that day, beside all mens thought and expectation. Go as far in Imagining the terriblenes of their destruction as the line of your Fancy will be stetched to, and the event-or issue will surely exceed whatever formidable things you have Framed to yourselves; the thunder of a sevenfold wrath and displeasure from God will come upon them over and above.

Secondly, the Holy-Geost gives you his ruine in the particulars of it. *Antichrist* shall be so smitten, *ut sentiat se mori*, he shall feel himself die, for more full revenge sake.

And here I must have recourse to the seven Vials, which are called (Rev 15.1.) *the seven last plagues in which is filled up the wrath of God*, that is upon the *Romish* Antichristian State.

Concerning [*Vials*,] I know, that several learned men say of them, they are vessels wide beneath, but of narrow mouths; & so, though they contain much, yet what they contain falls out *guttatim*, drop by drop, & soaks deep. It is very sure, that where a Viall of Gods wrath falls, it peirces deep, & wounds deadly: But I am more inclined to their judgement, who say they are drinking vessels: wide-mouth'd Vessels. *Phialæ dicuntur*, says *Primasius*, *quia hæc supplicia*

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non occulta futura sunt, sed manifesta omnibus, & Phiala patent; they are open-mouthd, plain drinking pots; when you turn them up, whats in them comes forth violently and een all at once, manifest to every eye; hereupon the Angels command is, ἐκχέετε, not distill out, or drop out, but [*pour*] *out upon them.* And indeed most evident it is, that whereever a vial hath fallen, there hath been much [remarkable] wrath upon that part of the Antichristian State.

It fares with us in handling Divinity, as it doth with travellors in certain places of their way, where the follower must set his foot in the very place of his leader, lest otherwise he step in; he that comes after in handling somepeices of Divinity, must speak or write, (in some particulars thereof,) the very words of him that went before; else he's sure to fall into Error, if not Heresie. I cannot tell what material thing can be added to that holy and judicious Tract of Mr. *Cottons* upon the sixteenth Chapter of the Revelations. I find that whoever have touched upon the Vials since that peice appeared, have light their candles at his torch. Wherefore I shall give you but hints upon them, nor scarce stand to clear up the reason of interpretations; for if thou beest a scholar into whose hands these papers of mine are fallen, I perswade my self thou hast read him, (for few Divines and men of learning have not:) but if it be otherwise with thee,

I [purposely] say no more then will be enough to whet thee an Appetite to get him (the price being but small,) from whom upon this Subject of the Vials, thou mayst have Ample and full satisfaction, what wages God devised for *Antichrist* from all Eternity, and hath been for above this hundred years a working out against him, and is still vigorously going on with, not to cease but in his utter Ruine.

The first Vial falls upon the Popes mystical Earth or foot-stool, (Rev.16.ver.2.) the common sort both of Laicks and Clergy.

The Martyrs in the times of *Henry* the eighth, and Queen *Mary*, in *England* and elsewhere, did discover what a dangerous state (in reference to Eternity,) Common ordinary Catholiques were in, that so living and so dying, twas not their Beads, nor Almesdeeds, their good Hospitality, nor their ignorant devotions, and believing as the Church believed, would save them; if they died in the faith and worship of the Church of *Rome*, they would prove no better then damned Reprobates. This was a greivous botch and soare upon most of the People, to be told, and (in effect) convinced, that they were in a state of deep damnation; hereupon they strove which should make most haste with Fire and Fagot to burn those who testified such dangerous things concerning them. But they made a further discovery of such as were in religious orders,

orders, their parish-Priests, that their lives were very base, giving us themselves to ease, Idleness, Pride, insatiable Avarice, and serving their own bellies, and so were fitter to have been swine-heards then Preachers, or to have followed the Plough then lived in holy Orders. The Martyrs of those times did not at all blush or fear to tell them all this to their faces; and they themselves being convinced that what was laid to their charge, was both very base, and yet very true; mend their lives and manners they would not; keep off this Vial the poor souls thus fiercely poured out upon them, they could not; whereupon they were filled with as much vexation and Torment, as if the noisome grievous soares of *Egypt* had been upon them from head to foot. This was a plaguing judgement upon *Antichrist*, thus to have the Element smitten that did so strongly support him.

The Second Viall [*Rev.* 16. 3.] is poured out upon the Antichristian Sea. In this, God came nearer to him then in the former; for the sea is above the land, as tis the proper place of the fire to be above the air; the place of the air to be above the water; so tis proper to the water to be above the earth; tis kept from overflowing all by the power of that word [*hitherto shall thy proud waves goe, and no further* .] Upon the pouring out of the first viall, finding themselves in a decaying state, they lay their heads together how to plaister

their soars, and heal themselves of the noysom botches and boyls that had lately broken out upon them, and were so visible in every ones eye; for which end the Councel of *Trent* was calld, where all the streams of Popish doctrine, Popish worship and discpiline were brought together, the confluence whereof the Holy Ghost there calls [Sea.] Upon this there did appear in the Reformed Churches, men of most eminent Godliness and Learning, who did abundantly discover this *Sea* of theirs both by writing, and preaching, to be a *sea of blood, the blood of a dead man*, and no better. In the true Gospel Ordinances there is to be had the living, purging, saving blood of Jesus Christ; but Popish Trental Ordinances were not such blood; they were *a sea of blood of a dead man*; clotted congealed blood; polluting, choaking, killing blood; this is the Best word God affords them; and no marvell, when the death of souls was all their operation aud effect [*Every living soul dyed in the sea*] All those who contented themselves to abide and swim in that Popish Sea, that had no other life but what was begot and nourished in the Romish religion, dyed and perishd eternally. This Vial turned their religion inside out, and showed it to all the World in its native colours and baseness; till this time, Every one took it, that it was the bad Lives of the Common sort of people, and worse Lives of the Parish-Priests that were in all the fault

fault; their Religion in itself good enough; but now tis made apparent to all that will not shut their eyes, that even the Religion itself is naught, and base and Antichristian all over; And this was yet a hotter Vial of wrath and torment upon them.

The Third Angel. (*Rev.*16.4,5,6,7.) pourd his Viall upon the rivers and fountains of waters; that is upon Seminary Priests and Jesuites who compass the earth to and fro, conveying the salt of Popish Trental doctrines and worship, to people, nations and languages; [*and they became blood*] the meaning is, *they had blood given them to drink.* Now to give a man blood to drink, is to kill him. They were executed (by vertue of Queen *Elizabeths* Law, enacted with consent of Parliament, in the year 1581.) as Traitors, hangd, drawn and quartered. A Book entituled [*Justitia Britannia*] was published in several Languages, to clear the Christian equity and justice that was in such her proceedings with them. The United Provinces of the Low Countries, come from under the Altar of Persecution for Christ and Truth, (1.) being freed from the fearfull Tyrannies of *Pope* and *Spaniard*, took at her in the year 1586. and made a Law to the same effect against them; *That if any Priest or Jesuite, whether Forreigner or Home-born, should come into any of the Provinces, it should be death to them being apprehended*, and so they said [*Amen*] to the

the Law and Justice of Queen *Elizabeth*; *Let it be even so, Lord God; true and righteous are thy judgements.*

For the Pope to have capital punishment executed upon his *Emissaries*, (the supporters and advancers of his Kingdom and Glory) could not but be a tormenting *vial of Wrath* upon him; as clearly speaking what measure he himself might look for, if he should fall into their hands; even he that had drunk the blood of others so freely, to have his own heart-blood given him to drink, with a [*Satia te sanguine*] take your fill of blood and murther.

The fourth Vial is poured out upon the Sun, Rev. 16. 8, 9. Papacy is resembled by an *Antichristian* world, where there is earth, sea, rivers, fountains, and a Sun shining gloriously.

If we take this Mystical and most Illustrious light, according to their conceits and fancie, then tis the [*Popes* Supremacie in Temporals;] Papists will tell you, *The Pope is as far above the greatest Monarch in this world, as the Sun is above the Moon; and the several glories of the Kings of the earth, are but lights derived from him; Temporal glory being in the Pope, as light is in the Sun.* But how is the glory of the *Popes Supremacy* in Temporals everywhere darkened, and in many Kingdomes quite put out? You do not not now hear in any of the Popish Nations of his Excommunicating

ting Kings, Deposing Kings, and giving away their Kingdoms; since *Henry* the 8. God hath exceedingly darkened, almost quite destroyed that Sun of the [*Popes Supreme power in Temporals*,] which hath been a scorching *Vial of wrath* to him and his Clergy, and drawn from them sufficient blasphemies.

But if you understand the Holy Ghost speaking of things, as indeed they be, then doubtless tis the house of *Austria*, or the *German* Emperour. It is well known that the Emperours (before the *Pope* set up his Kingdom of *Temporal greatness*) were the Sun and glory of the Political world, they being the sixt head of the fourth, or *Roman Beast*, were wounded deadly by the incursions of *Goths* and *Vandals*, *Rev.* 13.3. But the *Pope* growing up to his height, vouchsafed to be their *Surgeon*; his skill failed him not; for he quickly healed that deadly wound by setting up an Emperor in *France*, and after that, translating the Empire into *Germany*.

Taking things as they really are, of a certainty this is the earthly Sun that shines most illustriously in the *Popes Antichristian world*: It matters not whether the *Pope* will own the Emperour as above himself, or no; we know he set him up instead of the old Emperours, or sixt head, who were (by all mens confession) the Sun of the Political world,

world, and the Bishops of *Rome* but Stars, *Revel. 9.*

God and Scripture have still made the supreme Magistrate (*in Temporals*) the greatest lustre and splendor of any State; and therefore with very good reason may the Emperour be here pitched upon, who hath been the greatest Light and Glory of the Popish world for hundreds of years.

The King of *Sweden* was *the Angel out of the Temple, who poured this Vial upon the Popish Imperial State*, as if scorching flames of fire had light upon them.

And here give me leave to insert a discourse concerning Kings.

I am not ignorant that he who follows truth too near the heels, may chance to have his brains dashd out; at least may derive a great deal of spight and *odium* upon himself, which a politick wise man would not do; but that of *Solomon* prevails with me, *The uprightness of the upright shall deliver him.*

I find upon search, *That when Christ is going in good earnest to set up his Kingdom, in the name and glory of it, there is a great hazard*, I may say, *downfall of Kings.*

I shall make this good to you from four Scriptures.

The first of them is *Psal. 2. ver. 2. The Kings of the*

the Earth set themselves, and the Rulers take counsel together against the Lord, and against his Christ. This *Peter* saith was fulfilled at Christs apprehension, tryal, and death, *Act.* 4. 25, 26, 27. *Herod, Pontius Pilate, the Chief Priests, and others, consulted, and set themselves against him, when he had but given out some hints of his Kingship.* This was that which stirred them up so against him, [*Tell us, art thou the King of the Iews:*] And when *Pilate* was minded to let him go, they cryed out, [*He that makes himself a King, speaks against Cæsar:*] whereupon *Pilate* went and passed Sentence upon him.

When there was but some talk that Christ would set up a Kingdom, they presently band themselves against him, and he dyes for't; and so they think they have *broke the Cordes of his Government asunder*, as tis *vers.* 3.

In the 4. *verse, God laughs at them, being wroth.* verse 5. *Speaks that which vexes them*, [*Yet* (or notwithstanding all their combined powers, and policies against him) *have I set him up King of Sion*, *verse* 6.] And says God, *I will declare the decree, thou art my son, this day have I begotten thee*, verse 7. This was fulfil'd in his raising him up from death to life, *Act.* 13.33.

God hath passed an Eternal Decree concerning his Son, *That when they should kill and bury him, he would the third day bring him forth out of the womb*

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of the grave, and own him for his Son, and set him at his own right hand, there to intercede, and his intercession should not be in vain: [*Ask of me* (says the Father to him,) *and I will give the Heathen for thine inheritance, and the uttermost parts of the earth for thy possession*, ver. 8.] As if he had said, I will set thee in possession of thy inheritance, which shall have the uttermost parts of the earth for its boundary, (according to that *Psal.* 72. 8. *He shall have dominion from sea to sea, and from the river to the ends of the earth.*) For God to declare the Decree, is to act it; for *Dei discere est facere.*

When the time is at hand, he must be thus set in actual possession of all the Dominion, and Greatness, and Glory that God hath promised him; if the Kings of the earth did set themselves, and the Rulers took council together against him, when he did but speak somewhat of his Kingly Office: how much more will they do it then, when they see his throne a building, and his Kingdom a going up to the no small prejudice of their Interest? *Revel.* 11. 15, 17, 18. When he begins to put forth, and act his *Great Power*, and do something towards taking the Kingdoms of this world into his own hands and reign, then [*the Nations are angry*] at him, that is, they act against him in their anger, wherein Kings are chief, as you may see, Rev. 16. 14, 16. But do they carry it? no; and [*thy wrath is come, Rev.* 11. 18.] Christ in his wrath fights the battel with them in

(*Arma-*

(*Armageddon*) that is, where he gives them a most remarkable overthrow and destruction, which this 2. *Psal.* expresses plainly, *Thou shalt break them with a rod of Iron, and dash them in pieces like a Potters vessel, v. 9.*

Be wise now therefore (O ye Kings) be instructed ye (Judges) of the earth, v. 10. as if he said, look (*You*) well to your selves; be his servants (without Complement) and rejoyce with trembling when he comes about this work, *v.* 11. *Kiss the Son* (with kisses of Reverence, kisses of Obedience) *lest he be angry* (and then a little thing will provoke him) *and so ye perish in the mid-way* (in the mid-way of your plots, enmities, oppositions of him;) for if *his wrath be kindled but a little, blessed are all those* (those Kings and Rulers especially) that have Wisdom and Faith to get interest in him, and be of his side; those that have not, the fire of his wrath will certainly consume them, ver. 12. The second Scripture is Isaiah 24. ver. 18. 19, 20. *Marlorat* who professes to have taken the marrow and substance of his Comment out of *Vatablus, Luther, Musculus, Calvin, Oecolampadius, Pagnin, &c.* hath these very words upon the latter end of the eighteenth ver. *pertinet autem proprie hic contextus ad Papistus istos*, Christ in this Prophesie, says he, chiefly intends the Popish State. Upon a following verse he hath these words, '*hoc vaticinium proprie ad Christi regnum pertinet*, this other part of the Prophesie doth

doth chiefly respect the kingdom of Christ; he means his glorious kingdom, expressed in the last words of the Chapter.

The Popish and Gospel-opposing World is here set out by the [*Earth*] as it is also in diverse places of the Revelations, Rev. 14. 19. Chap. 16. 1. Here is mention of [*heavy transgression*] according to Rev. 18. 5. *Her sins are reach'd up to heaven.* The transgression is sayd to be [*so heavy*] upon it, that the foundations of the Earth shake, reel to and fro, yea are utterly broken down, fall, and rise no more; the same you may read Rev. 16 18, 19. and Rev. 18. 21. *And it shall come to pass in that day,* (that is, in the day of the Earthquake) *that the Lord shall punish the* (*Host of the high ones*) *that are on high*; Who are they?

I take the next words to be Exegetical; why the Kings of the Earth upon the Earth ver. 21. The most of the Kings and high Ones of the Earth will be Engaged against him, enough to make an Host, whom Christ will fall upon and punish (*upon the Earth*) with temporal judgement (according as you have heard) when he is abought to Raign before his (*Ancients gloriously*) as 'tis ver: 23. If this Prophesie have been at all fulfilled, it will doubtless be much more fulfilled in that day; for Prophesies many times have a gradual fulfilling.——The third Scripture is Psalm 110. *Sit on my right hand, till I make thy Enemies thy footstool,* ver. 1. Concern-

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ing those Enemies, you may get some light out of Luke 19. ver. 14. the Citizens hated him and sent this message after him, *We will not have this man to* [*Reign*] *over us*, and ver. 27. *Those mine* [*Enemies*] *which would not that I should* [*Reign*] *over them*, &c. The Father speaks of those who were Enemies to Christ (as a King,) Enemies to his Reigning. When Christ had cast down heathenish Idols and Government, Rev. 12. in all reason he might have expected (in *Constantine*, and following Emperors, and ages) to have set up his Kingdom; but then upstarts the Pope, that Beast with his ten horns or Kings, who by their smiting and pushing, keep Christ out of all; Whereat (to speak after the manner of men) Christ seems to be discontented; but the Father appeases him with these words, *Son, sit you down on my right hand, I will make all your Enemies your foot-stool. I will send the rod of thy strength* (that is, the Gospel) *out of Sion i. e.* from among my Saints and Churches, into all Nations, *and thou shalt rule in the midst of thy Enemies i. e.* the power of thy Scepter shall prevail amongst them: and it shall not be a forced subjection, *Thy People shall be* [*willing*] *in the day of thy Power*; (Rev. 11. 47.) they shall then come in to thee wittingly.

But shall they be Saints indeed? sayes Christ, my heart is set upon such; Yes, they shall come in to thee in the [*beauties of holiness.*] But their number

will be but small, as hitherto it hath been? Nay, *from the Womb of the morning thou hast the dew of thy youth*; as if he had sayd, the number of them shall be as the drops of dew in the summers morning, innumerable. But how shall all this be effected? *Why, the Lord hath sworn and will not repent; thou art a Priest for ever after the order of Melchisedec*, ver. 4. the blood and intercession of thine everlasting Priest-hood shall merit and effect it. But Father, where's my footstool? to this tis answered in the following verses, *Thou shalt strike through Kings in the day of thy wrath*. ver, 5. *Thou shalt fill the places with dead bodies*, that is, make great slaughters amongst thy Enemies; *and shalt wound the [heads] of many Countries*. ver. 6. *and shalt drink of the brook in the way*, (of the water next at hand, being in the heat of pursuit,) *and so shalt lift up thy head*: As if the Father had sayd unto him, thou shalt have a footstool made up of Kings, and the heads of many Countries, and thereby shalt lift up thy head *i. e.* to a great height of Rule and glory of dominion. I have thus brought down the sense of these several Scriptures, from verse to verse, the more clearly to convince that I have quoted them properly for my purpose.------ The last proof of it shall be undeniably clear, Rev. 16 14 16 with Rev. 19. 18. 19. 20. *The Kings of the earth and of the World are gathered to battel against him, in Armageddon*; there can not be a better glose or comment

on

on [*Armagedon*,] then that Rev. 19. *Christ feasteth the fowls of the air with the flesh of* (*Kings*,) *Captains, mighty men*, takes the (Beast) and false Prophet, and throws them alive into the lake of fire burning with brimstone. And doth not the storm beat violently at this day upon all the Kings of Christendome? You know how Christ hath lately trampled upon the Royal glory of this Nation. What by the Rules of common law and reason may be sayd for, or against the instruments thereof, I shall not stand to dispute; I am no State-man; but (as a Divine) I am sure I may say, that God hath sometimes given men Commissions that all the World knew not of, nor any in the World beside themselves could read or understand.

Let me clear up this to you (else I do nothing, to the present state of things amongst us) Act. 7. 23. *When Moses was full forty years old, it came into his heart to visit his Brethren*; [*It came into his heart*,] that is, from God; God reachd him down a Commission into his heart, that no eye was aware of but his own. In obedience to this Commission he sets to act. ver. 24. *Finding an Egyptian beating an Israelite, he smote the Egyptian and slew him; supposing*, ver. 25. *that his Brethren would have understood that God by his hand would have delivered Israel*. [*That God by his hand would have delivered them*] not in the same way he did deliver them; that doubtless was the furthest thing,

in *Moses* thoughts; for you know when God calld to him out of the burning bush, and told him *he must go deliver his People Israel*, what a quarter had God with him before he could bring him to't? God is put to work two Miracles to create belief in him; else it had been soon enough to have wrought them in *Egypt* before *Pharoah*.

God is put there to answer five Objections; and further is fain to drill him on with two carnal Arguments; *Aaron thy brother he's an eloquent man, can speak well, he'l meet thee at Horeb, and when he seeth thee he will be glad in his heart*; thats one of them. *Fear not, go into Egypt, for all that sought thy life are dead*, there's the other.

Yet still *Moses* hangs off, *till* (the text saith) *the anger of the Lord was kindled against him*: then he yeelds. Read the third and fourth Chapters of *Exod.* and you'l see all this. *Therefore when Moses supposed his Brethren would have understood, that God, &c.* He nere thought of the way in which he did deliver them. How then? Why, you know he was *called the Son of Pharoahs Daughter*, he was heir apparent to the Crown and Kingdom of *Egypt*; and upon *Pharoahs* decease he himself should have been *Pharoah* (as is hinted) *Heb.* 11.24.25,26. he was in some pause and dispute with himself, whether he should use means by *Pharoahs* Daughter and others, to get his pardon, and so come at last to the honors, riches, and pleasures of *Egypt*, or he should

should flie, adhere to Christ and a good Conscience, and suffer in this World, as the rest of Gods People did. It is implied that if he had gon about it, he might have effected the former; but being acted by a principle of Grace he chose rather to flie and suffer. *Moses* supposed, they seing him thus venturously kill an Egyptian to revenge a poor Israelites quarrel, would have easily gathered and comforted themselves in this, that if ever he came to be King, he would soon deliver them from their slavery and oppressions. This is the true sense of the verse, and not that any spirit of Prophesie was then upon *Moses*. Well, in the following verses you'l find by the next dayes visit and occurrence, that it was known; *then* (the text says) *Moses fled from the face of Pharoah*; well knowing that as to men, and Law, he was guilty of murther; for they could not see, nor understand the Commission by which he acted; men should not have condemned him, but been better informed by him; God owned and justified him in it, he killed a Tyrannical oppressor; he had his Commission for what he did, but 'twas an under-hand Commission.

But you'l say, this was an extraordinary case, and therefore not to be brought down to transactions of our times. Whoever thou art that replieſt this, fie on thy *I*, and my *no*; and my denying is as good as thy affirming, unless thy affirmation be backed with a stronger reason then my negation. I have

cleared it, that when tis sayd, *He supposed they would have understood, &c.* this was no spirit of Prophesie upon him.

Besides, had *Moses* cursed him in the name of the Lord, and he fallen down dead, or the ground had opened and swallowed him up alive; or had *Moses* called down fire from heaven and consumed him, or the like, then indeed it had been an extraordinary case, an act above nature, yea an act above the power of ordinary grace; but twas neither so nor so; therefore certainly the case was but ordinary, and was recorded, and transmitted to aftertimes for instruction.

Will you please to consider the case of *Phineas. He finds Zimri and Cozbi committing uncleanness, and with a javeling kills them both at once.* Now what could, as to men and Law, be said for this mans act? surely nothing that I can bethink my self of, but much against him. *He was Phineas the Son of Eleazer, the Priest*; what had he to do with the civil sword of Justice? but suppose he had, was he to do Justice in a private way, when Justice might have been obtained easily in a publike way? Had it not been Charity to have caused them to have been apprehended, their sin laid home to their conscience; peradventure they might have repented; though their bodies had fallen, yet their souls might have been saved. Had it not been both wisdom and Piety to have brought them to publike Triall,

and

and publique condemnation, and thereupon all the People to have stoned them, that so others might have seen and feared and done no more so wickedly?

But *Phineas* steps out of his place, makes himself Judge, Jury, Witness, Executioner, all; in a heat, stabs them both through the guts to Hell. How the Law and men of those times looked upon him in this act, I know not; but this I know, he had a Commission for what he did, that no man in the World knew of, or could read beside himself. Numb. 25. 10. [*And the Lord sayd unto Moses*] for doubtless *Moses* was at a stand, and knew not what to think or judge of this Act of his thus Circumstanced; but God instructed him concerning it, that *Phineas* in the sparklings of his zeal, had done well, and excellently well, and he would reward him and his for it, as you may see, ver. 11. 12, 13. *Behold I give unto him my Covenant of peace. He shall have it, and his seed after him, even the Covenant of an everlasting priest-hood, because he was zealous for his God.* If you shall say this was extraordinary, I deny it; what extraordinariness can there be for one man with a Javelin to kill two that lye along before him?

Whether God gave these men that are now in place and power with us [this kinde of Commission] for that eminent and exemplary peice of justice, as I will not affirm it, so I will not deny it; but this

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this is granted of all, they were the Instruments in the hand of Divine providence [whose dispensations are alwayes just and righteous.]

But what might be the reason that Christ hath such an eminent and intensed quarrel at Kings? a Viall of wrath is reserved peculiarly for them.

My answer in general is that which a wise man of this Land once sayd [*Kings of all men have been most beholding to God, and God hath been (of all men) least beholding to Kings.*]

Why do you think did God call the four great Kingdoms of the World, Dan. 7. *four great beasts*, but because the Kings and Rulers of each of them, were as so many wild, raging, untamed beasts, preying upon the poor Peoples estates and persons at their pleasure, setting up their own wills for a Law; and none of them so cruel this way as the *Roman Monarchy*. Dan. 7. 7. *Behold the fourth Beast was dreadfull, and terrible, and strong exceedingly, and it had great iron teeth, and it devoured and brake in peices, and stamped the residue with its feet, and it was diverse from all the beasts that were before it, and it had ten horns.* These ten horns are ten *European* Kings, and who ever reckons them up, I finde, brings in the [Kings of *Brittain*] for one of the horns of this terrible and fearfull Monster.

See yet more of these *European* Kings, Rev. 17. 12, 13, 14. *The ten horns which thou sawest are ten Kings: These have one mind and shall give their power*

er and strength to the Beast; These shall make War with the Lamb, and the Lamb shall over-come them, for he is Lord of Lords, and King of Kings. To have gone on in wayes of violence &oppression towards any sort of people, had been enough to have set Christ against them; but when these ten Kings of *Europe* successively have one minde for the Beast, give their power and strength to the Beast, to make war with the Saints and with the Lamb: do you marvel at that which follows? the Lamb falls particularly and after a special manner upon them, *i. e.* upon the *European* Kings, as being resolved to have this known in the World, *that* [*he*] *is King of Kings, and Lord of Lords.*

History tells us, that in the years four and five hundred after Christ, the Barbarous Nations of *Goths* and *Vandals*, broke the western Empire all to peices, at which time the *Saxons* were setled in *England*, *Franches* in *Gall*, the west *Goths* in *Spain*, the East *Goths* and *Longobards* in *Italy*, the *Almains* in *Germany*; these growing into civil States, together with their manners change their religion, close with the Pope, settle their Governments so as was most sutable, yea serviceable to his Interest. And the Pope got in upon their Consciences, and brought them into Oaths and Obligations to defend the Rights and Priviledges of holy Church, that is indeed of *Rome* Antichristian against the Kingdom of Jesus Christ.

And

And now when the time of Christs taking the Kingdoms of this World into his own hands draws dear, the most of these *European* Kings are yet professedly for the Pope, in opposition to Jesus Christ, to keep him out.

Do you all know this? and do you ask a reason why Christ pouts out wrath upon the Political sun of every Nation of *Europe*, why he makes the thrones of Kings to totter?

But you'l say, the Kings of England *cast off the Pope long since.*

I answer. *Henry* the eight (it cannot be denyed) did cast off his Supremacy, but *Jehu* like (as *Calvin* hath observed of him) so far as served his own turn, in Temporals only, but was still zealous upon the six Articles of the Church of *Rome*, that whoever denyed any of those Articles of Popery, they were burnt for it.

Then came that blessed child, and doubtless now glorified Saint of God, *Edward* the sixt, into the Throne, who repealed the six Articles, threw Images out of Churches, and furnished the Land with an *English* Service-boook or Liturgie: He had Wars with *Scotland*, Insurrections at home, a plain War in *Norfolk*, his time very short, his age very green; We cannot blame him for reforming no more; but must wonder at him, and bless God for his reforming so much.

Queen *Mary* (you know) brought us again full

full sail into the Popes arms or bosom; but let her Reign pass in a red Parenthesis.

Next came Queen *Elizabeth*, and, to give her her just praise, made some encrease or improvement of King *Edwards* Reformation; but yet for all that (if the real truth might be spoken out) *Rome* and *England* were still fast tied together by the tails of Episcopacy, Ceremonies, and form of worship; the waters whereof swelled high in King *James* time, and became a Land-flood all over the three Nations after his decease, drowning some, carrying others full Tyde back again to *Rome*.

I'le tell you if you'l hear me with meekness and patience of spirit, what satisfies me; that he fell for the Popish Antichristian Interest, (which if well understood, Peoples spirits would more acquiesce in his fall, then now they do.)

1. There was this upon his account, the profanation of the Lords day by a Law; I mean, by that wretched book of ungodly Sports and Liberties. The day which our Lord Christ and the reformed Laws of the Land had set apart for all sorts of People to have studied the Scriptures, encreased their Spiritual knowledge, and their faith, against all false Doctrine and Worship; and for the People to be authorized and instigated by the edict of a King to gaming, sporting, mixt danceing on that day; (as you know they were,) what could the Pope himself, had be been in *England* (considering the

the state of the Nation) have done more, or been more Popishly politique for the undermining, for the undoing of our religion, as the best and speediest means of ushering in his own ? Had the Sabbath taken its name according to his desire in that edict, it might rather have been called *Dies Dæmoniacus*, then *Dominicus*, the Divels day then the Lords day.

Secondly, Never was any man a more stiff upholder of Episcopacy then he was, which indeed is nothing else but the Popes Supremacy (only under another name) multiplied, or broken into so many peices, every one whereof hath the form and nature of the whole. Was not every Bishop in his Diocess a little Pope lording over both the flock & his cōpresbyters? This peice of Popery he held fast to his dying day.

Thirdly, He suffered the Bishops so to mannage and improve the reliques of *Rome* in this Kingdom, the whole rabble of Ceremonies, (*Calvin* called them *tolerabiles ineptiæ*, but give me leave (as wofull experience hath taught) to call them *intolerabiles ineptiæ* , intolerale fooleries) I say to improve them so to the Popish interest, that many hundred precious witnesses of Jesus Christ were imprisoned, persecuted, forced into strange Countries, yea many of them to take up their dwellings in a Wilderness amongst wild beasts, and more savage men; Nay some blood was shed in a publike and juridicial way; but *Gallio* cared for none of these things, stood an idle unconcernd spectator,

I fear I am too *benignus interpres*, more favourable to him, as to this particular, then he deserved; We use to say (you know) *qui non vetat peccare &c.* He that doth not forbid, yea suppress sin, when he's able, commands it.

Fourthly, There was Masse, and Masse-Priests, Idols and the worship of the Beast, I might say of divels (for so Saint *Iohn* speaks Rev 9.20.) set up by conjugal promise and Covenant, and accordingly kept and observed; I mean, the *French* Court amongst us, from whence went no small animation and protection to Priests and Popery clean throughout the Kingdoms.

Fifthly, I cannot but lay at his door, that new common prayer book that had first been at *Rome* (I have had it from some of deep inspection into State-affairs) and was there confirmed by the Popes own hand, and then sent by that Arch-prelate into *Scotland*, about fourteen years ago. Their throats being too narrow to swallow it, they were presently proclaimed [*Rebells*] in all the parish Churches and Chappels in *England*, proclaimed [*Rebells.*] Observe, the [*King*] was affronted and disobayed in their rejection of it; VVhereupon an Army was raised against them, thinking to have forced that *English* Mass upon them, but at *Barwick* God gave him the Check.

Sixthly, His arming Papists by Proclamation to destroy his Parliament of *England*, and his making peace

peace with the *Irish rebels*, and proclaiming them his good Catholike Subjects, (what other language could have come out of the Popes own mouth?) Thus he openly professedly joyned interest with the Antichristian Party. You may be sure, Papists in both Kingdoms would never have run the hazzard of their Lives and Estates with him in so desperate a war, but that they well saw and knew (if the day were his, whereof they made no question) how to make no small advantage to themselves against the true Protestant, yea and had promises and assurances thereof from him.

Seventhly, That title of *Defender of the faith* (for which I know I shall be much wondred at) was found upon him, as likewise upon his Predecessors.

First, He for his part, had been a sorry defender of godly zealous Protestants (the Lord knows) from first to last.

Secondly, that it is a Mark set upon the Kings of *England* by the Popes own hand, is better known then can be denyed. King *Henry* the eighth wrote a book against *Luther*, (I have seen it,) he inflicted death upon diverse that owned Gospel light and disclaimed Popery; whereupon the Pope sent him this Title (*Defender of the faith*) with a great sword, to slaughter (indeed) the true servants of Jesus Christ. Let any man judge whether this was not a mark of the Beast upon him, and twas ambitiously derived

derived one from another. King *Edward* and and Queen *Elizabeth* should have cast off this as soon and as zealously any of the rest.

I remember *Luther* says in one place, *That if the Pope, as Pope, should command him to read the Scriptures, or preach to the People, he would not (therefore) do it.* Christ would not suffer the divels to call him the Son of God, (though indeed he were so,) yea he would not own his own name and Titles out of their mouth; he took it as no honor at all to him. Thus our Kings, when this Title came to them from the Pope, they should have thrown his title at his face again, and told him that God had given them the civil sword which they would not bear in vain, but zealously and constantly defend the true Gospel faith of Jesus Christ, without his command; and for his Title, they looked upon it as no honor at all to them, but a dangerous dishonour.

Well, now that Christ is gone forth to make Inquisition, not onely for Popery it self, but even for the least dregs of it in all places of the world, this mark of the Beast also was found upon him, yea and actions tending to the Popes mind and sense upon it. Where Christ finds the least signes or marks of the Beast, such shall certainly feel his wrath; much more cause had Christ to pour out a Vial of wrath and justice on him, upon whom so much of Antichrist and his Interest was manifestly found;

and

and if one Instrument will not do it, another shall.

I am perswaded, had not our neighbour Nation owned & proclaimed him whom they did, the hand of providence had never raised this storm against them. I do not lay this down as a certain Conclusion (for, *Judicia Dei non sunt temere discutienda, sed formidoloso silentio ventranda,*) tis only my perswasion, which you may receive or reject, as God shall guide your hearts. Yet I am not more confident, that this book of the Bible came out of the mouth of God, then that the childe is born who shall see a general tottering and shivering to peices of Thrones and Scepters; and that upon this account; the quarrel that is already one foot between Christ and Antichrist.

Begin at forty one, or thereabouts, and make up a Century, and observe it in your dayes, and then leave it to your children to be observed by them, if this now-current Century, I say, be not more fatal to most or all that hold Scepters in their hands, but especially to *European* Scepters, then ever any was since this World began. The text is express Rev. 16.14 16.18. Chiefly in reference to Kings, who (being confederate in a crafty war, having fair pretentions but exceeding bad intentions) marched in the head of their Regiments against, (indeed) Christ and his Kingdom: but a Divine *Anathema* or curse falls upon [them;] *there is an Earthquake raised*

raised, such as was not since men were upon the Earth, so mighty an Earthquake, and so great; to answer the greatness of the adversaries engaged against him; to shake to pieces those great and mighty ones of the Earth, which an ordinary Earthquake could not have effected.

But how can this be? for tis said Rev. 17. 16. *The ten Horns which thou sawest upon the Beast, these shall hate the Whore, and shall make her desolate, and naked, and shall eat her flesh, and burn her with fire.* The Pope falls by them, and not they by adhering to the Pope.

First, I answer, what I have sayd to this particular, you see, I have built upon plain Scriptures, and I think according to the sense and mind of the Holy Ghost in them.

Secondly, by [*Hornes*] here, it is not needfull to understand Kings in the strictness and formality of the Notion; and my reason is gathered from Rev. 17. 9. 10. *The seven Heads are also seven Kings, five are fallen, and one is.* Here, Consuls, Tribunes, Decemvirs, Dictators are called by the Holy Ghost [Kings] when as we know, strictly, they were not so, onely they had Supream power in their hands.

Thirdly, What Protestant, whose eyes are open, doth not see that most or all the Kings of *Europe* in their present posture, are directly framed for the Popes interest. Indeed his and their [now] interest,

make up one Linsey Woolsey piece; they are so interwoven and mixt, that Christ must be fain to open the whole fabrick of Kingly Government to the very foundations thereof, before the cursed roots and seeds of the mystery of iniquity will be got out.

Will you tell me, that he who lately swayed the Scepter here, and he that now endeavours to succeed, would ever have been perswaded, so to hate, as to make war against Pope aud Papists, for the setting up in the World Gospel-Ordinances in their purity and power? and if it cannot be expected from the present Protestant Princes, can it in reason be hoped for, from the present Popish Princes? therefore they are in no small danger, most or all of them, to be shaken quite to peices by the Earthquake.

Fourthly, the strengrh of a beast, to do his greatest hurt, lies in his horns; they are the highest and most eminent parts of him; and so by [*ten hornes*,] is meant only, [the supream power of the ten Nations, by what names or Titles soever they are called.] Christ by the Earthquake will shake down those powers in whom are found a deal of carnal & Popish dregs, and set up those in their room that are men of other spirits, *pares negotio*, fit for such a business as Christ hath in hand. Doubtless, the ten horns, are the [ten Supream Powers] of *Europe*, who shal do the deed, that is so much desired and prayed for of all the Saints. And

And now if any man herein differ from me, let him differ, I judge him not.

God forbid that in ruining Antichrist, I my self should be so Antichristian, as to attempt to Lord it over the faith of any man; Why should I be offended, that thou canst not see that which I see; nor believe as I belive? (if God intends thee good, I doubt not, but he'l find a time to reveal even this unto thee, that one civil Government is no more of Divine right then another, and that thy Conscience ought not to engage or give it self up *in perpetuum* to any one of them, butthou art free from Oaths & Covenants, when tis sufficiently clear God hath layd aside that civil power to whom thou didst so swear or Covenant.) Onely I think it but reason to entreat this of thee, that fancy, Conscience void of argument, custome, novelty of the things delivered, private ends and aims, self interest, may not be layd in the ballance against me; these are poor, beggarly, chaffie, irrational things; be carefull to start from me upon some solidity of reason. I do profess in the sight of God, that as I have balked nothing for fear of any mans displeasure (for though I respect and honour many men: yet, so far as I know my own heart, I fear no man) so neither have I brought in or delivered any thing purposely to grieve or provoke any mans spirit. I hope, I have otherwise learned Christ; You have it in the singleness of my heart, so as God brought it to my hand.

The fifth Angel *poured out his Vial upon the seat of the beast,* (Rev. 16.10,11.) Here Expositors do generally pitch upon the City of *Rome*, to be [this seat] of the beast; But sure, tis not sense to speak of the destruction of *Babylon*, till *Euphrates be dryed up*, which is under the sixrh Vial; and you must know that the Vials are placed in this Chapter according to the order of events or transactions; and therefore the Popes material seat cannot be destroyed by this Vial. The Greek is ἐπὶ τὸν θρόνον τοῦ θηρίου, he poured his vial upon the [*Throne*] of the Beast. By [*Throne*] in Scripture is often meant that Government with any person or state sitting upon that Throne, do set up and administer, as Ps. 89 29. So then, consider that form of Government the Pope sets up, and exercises in all his Churches throughout the World.

A throne (you know) admits but of one; finde a Government where one alone doth rule, and what can this be but Episcopacy? Episcopacie is a is a Government where one and no more hath the Throne or Seat; all the rest keep their distance and are under Command.

There were holy and learned men, as *Beza, Cartwright, Bains, Parker*, who cast some drops of wrath upon this Seat; but twas not long, ere all *Scotland* got the Vial into their hands, and poured it out upon Episcopacy to some purpose.

Then came the Parliament of *England*, and rooted up

up Episcopal Government by the very roots; and in both Nations it was done with a great deal of Judgement, Wisdom, Courage, Piety. [*And his Kingdom was full of darkness.*] So our translation; but the Greek imports but this, [*his kingdom was darkned*] what *Scotland* had done in a judicial way, and the Parliament of *England* had done in a judicial way, I say, when the news thereof came to the Popes ears, to the ears his Cardinals, Jesuites, and all his religious orders, and Churches in *Europe*, can you imagine less but it was black and sad news to them, and news of a dangerous consequence, and a shrewd persage to all the lovers and upholders of that Government? what a deal of Popish lustre and glory was there in the three Nations by reason of Episcopacy, East, Host, Altar, Tapers, Copes, Surplesses, dressing up of Chappels with the Pictures of Christ, Virgin *Mary*, Apostles Adorning Church-Widdows with the stories of the Bible in time to have become Laymens books, Altar-adoration, Sacrament-adoration, Organs, Singing of service; that travellors, from beyond Seas, when they saw the posture of things, would say one to another, we are at home, were but the service in Latine as tis in English.

And what great hopes had the Pope of the reconciliation of these Kingdoms to himself again? and all by means of that height of Episcopacy amongst us. But when a Vial full of wrath was poured out upon

it (according as you have heard) how was the popish lustre and glory in *England*, *Scotland*, and *Ireland*, quite put out? and a very considerable degree of loss, sorrow, and darkness brought in upon the Popes whole dominions, so as made them generally bite their tongues for madness, and blasphememe.

The sixth Vial is *poured out upon the great river Euphrates*. *Euphrates* must be here taken mystically, for that which is the maintenance and defence of *Rome* Antichristian, as that river was anciently of old *Babylon*.

There are five streams of baseness that run into one, and so make up this great *Euphrates*. Saint *John* mentions them Rev. 9. 20, 21. Images, Murthers, Sorceries, Fornications, Thefts; by these *Rome* hath encreased her wealth, and by these *Rome* hath been upheld and secured.

Now when the ten Christian Kings or Supream Powers shall be so far converted to God, and have the eyes of their understanding so far enlightned, as to see all this their perverting of Religion, and these gross abuses, out the Christian world, their hearts will then rise against her, so as to dry up, and withdraw these streams of base revenues, by which they have been so enriched and defended. They'l pull down Images, whereby the simple people have been deluded; severely punish their Sorceries, whereby they have so awed and terrifi-

ed

ed the World; their fornications and whorish stews, whereby so many have been daily drowned in sensuality and undone eternally; they'l put an end to their Inquisitions, whereby so many precious Servants of God have been cruelly murther'd; an end also to their spiritual Thefts, and Robberies, when they perceive the merits of the Alsufficient sacrifice of Jesus Christ is held forth to them freely for the remission of sins, according to that *Isaiah* 55. 1. 2. They'l refuse to trade with them any more for their rotten creature-righteousnes; their Pardons and Indulgences shall bring in no more treasures into the Popes Coffers; they'l part with no more monies to have the souls of their departed friends prayed and sung out of Purgatory, and will cast all their Trumperies out of their dominions. And thus shall the great river *Euphrates* be dryed up; [*That the way may be prepared for the Kings of the East*,] that is, that the ten Kings or Supream powers, now finding (in the eye of reason) the ruine of *Rome* feasable, may encourage one another to the work, and dispatch it: they are called Kings of the East, in allusion to *Cyrus*, who came East from *Babylon*, and took it. Or thus, [*that way may be made for the Kings of the East*] *i.e.* for the bringing home the People of the Jews, who are here called Kings. You may see another notable interpretation of this Vial in Mr. *Reynolds* Sermon preaced before the House Aug. 28. 1644. page 41.

The seventh and last Vial is *poured out into the Air.* The Air in which the *Antichristian* World lives, *is the smoak of the bottomless Pit, Rev.* 9. or the darkness of Ignorance; for out of this came their *Locusts*, all their hellish Doctrines and Worship.

Upon the pouring out of this Vial, the Glory of the Son of Righteousness, and of Gospel Ordinances doth so break forth, as quite prevails against that *Infernal Darkness*, and *Spiritual Ignorance* which bred Papacy, and in which Papacy had so long breathed and lived: and so the *Antichristian* Air being destroyed, they fall a gasping, and the pangs of Death come upon them: for immediately there comes a voyce from Heaven, saying, [*Tis done*] there's an end of the *Pope* and his Kingdom, and all the *Mystery of iniquity.*

Let me speak a little to the following verses. Verse 18. [*There were voyces, and thunderings, and lightnings*] and (as it were) the sound of Trumpets upon mens Spirits, that make their hearts quake and tremble within them: and also *a great earth-quake; such a one as was not since men wer upon the earth; so mighty and so great.* These will be sad days with the *Antichristian* party; such thunderings, voyces, lightnings from above; such an earth-quake from beneath them; the face of things threatning as if Heaven and Earth would come together. Do you marvel if at their Worlds end, they be at their Wits end?

The

The effects of these lightnings, thunders, earthquake, follow *verse* 19.

First, [*The great City was divided into three parts.*] But by this *Great City*, I understand *Rome* it self, which was shaken into three factions, and so became weak, that it could not defend it self against the Besiegers.

There have been three factions amongst us, (I call them *Factions*, onely because each have so esteemed of other) peradventure it will run upon a threefold Party or Faction to the end of the War. [*Then the Citiss of the Nations fell*] *i. e.* fell off from her, and left her desolate of all former help and comfort; and so [*Babylon the great came into remembrance before God*, [*to give unto her the cup of the wine of the feirceness of his wrath.*] See how this is expressed Rev. 18. 8. *Her plagues come in one day, Death, and Mourning, and Famine, and she shall be utterly burnt with fire.* The latter end of that nineteenth verse doubtless looks as far as the great battel of God Almighty, the issue whereof is set down, Rev. 19, 20. the *Beast was taken and with him the false prophet, and were both cast alive into the Lake of fire burning with brimstone.*

Yet all this contents not Christ; he still goes on to pursue his Victory, Rev. 16. 20. [*Every Island fled away, and the mountains were not found.*] Nothing so remote as the Islands, nothing so strong as the Mountains; but the Antichristian Islands fled

and

and perished before the stroak of Christ; the Mountains were beaten to dust: Christ will not leave Papacy so much as a Mountain to flie to, or an Island to hide itself in; he'l leave no peice of the frame of Antichristianisme standing in any part of the World.

And yet still he goes on, ver. 21. [*There fell upon men a great hail out of heaven, every stone about the weight of a Talent, and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great.*] Here is an Allusion to Ezek. 13. 11. to 16. I conceive the genuine sense of the verse to be this. Those ten Kings or Supream powers who follow Jesus Christ in this Expedition, have Commissions, or Commands from the God of Heaven, (though *Rome* be burnt, yea and the great battell of God Almighty fought and finished) to go on with their braining, destroying judgements, upon all those everywhere, wo are found to have had any interest in the Popes cause or Kingdom, in worshipping the Beast, or any way been engaged for his preservation and defence. They shall be pursued and destroyed with such plagues and judgements as that it shall be evident, they are from God, and that heaven it self fights against them, to root out that accursed race to the last man from off the Earth.

I suppose by this time you are all willing and ready

ready to set your seals to this truth, that, [*The Pope (Who is the great Antichrist) and his Kingdom shall be destroyed with most remarkable destruction.*]

But now I know, the first *Quære* you'l make within your selves upon what hath been delivered, and desire some satisfaction in, wil be that of the Disciples Mat. 24.3. *tell us when shall these things be; and what shall be the sign of their comming?*

I confess these are marvellous hard Questions; but I shall freely tell you my thoughts upon them. I find the time of Antichrists reign set down Rev. 11.2. *The Holy city shall he tread under foot forty two months*, & also Rev. 13.5. *and it was given him to continue forty and two moneths*, (by the way, let me tell you, his reign is reckoned by the moon, which rules the night, to hint thus much to us, that Antichrists works are night works, his whole reign is a reign of darkness) but, to the thing itself.

Forty and two months, allowing thirty dayes to a moneth (for they are *Lunar* moneths, I told you) make up a thousand two hundred and thereescore days, the just time of the witnesses prophesying in sackcloth, Rev. 11. or three years and a half.

First, I understand these numbers of a certain and determinate time, because every one of them is a broken number; round numbers as we call them, ten, a hundred, a thousand are put most times indeterminately,

determinately, a certain for an uncertain number; but this is not a round, but a broken number.

2. These 42. months, or three years and a half, cannot be taken strictly for 42. of our months, or three of our years and a half; because (as I shewed you before) tis an utter impossibility that the Rise and Growth, the Glory, and all the business of his Kingdome, should be compassed in so short a time.

Therefore Thirdly, they must be taken according to that, *Ezek. 4. 6. I have appointed thee each day for a year.* Every day in these 42 months being put for a year, the whole amounts to 1260 years, the just raign of *Antichrist.* But when the time of his raign did begin, confident I am, there is no man alive (without extraordinary Revelation) can speak certainly, and to a day: and hereupon it is that all divines are at a loss as to a punctual certainty for his fall and ruin.

Concerning the time of the seetting forth of this Giant to run his course, there are two or three opinions, and I shall quickly tell them unto you.

1. Some begin it as high as *Constantine* when he left *Rome*, about the 19. year of his raign, and seated in the East.

2. Others place it as low as about the year 455. when *Genfericus* the *Vandal* took and burnt *Rome*,

at

at which time the Empire was broken all to pieces, and utterly extinct.

There are a third sort who pitch it about the year 410. or 412. when *Alaricus* the *Goth* came and conquered, and ransacked *Rome*. Now they who say his 1260 years began when *Constantine* left *Rome*, pitch his fall about *Luthers* time, something above 100 years ago. They who say it began at 455. make his fall and ruin 65. years yet to come. They who affirm it began 410. or 412. lay him on his Death-bed about twenty years hence.

It may be you will ask me my opinion amongst these.

Truly in a business of this abstruseness, twould be wisedom to put you off with other mens judgements, and conceal my own; but I still finde that the singleness of my spirit gets the predominancy of my Politicks.

1. I like their opinion well who reckoning from *Constantine*, pitch his fall in *Luthers* time; for indeed *Luther* laid the foundation of his manifest ruin. It is not unusual with Scripture to say, a work is done (if it be of God) *When tis but begun, Revel.* 16. 17. for it shall be as certainly done, as if it were done already: God calls things that are not, as if they were.

2. I think their Conclusion may be right, who counting from 455. spin out his life to threescore years

years hence and upward; but sure tis to be understood of *that great battel of God Almighty*, mentioned *Rev.* 19. 19, 20. I verily perswade my self, they who live threescore and ten, or fourscore years hence, shall neither see *Pope*, nor form of *Popery* established by a law, defended by a power in any Kingdome in the world.

3. They most take with me, who counting from 410. pitch his fall 20. years hence; for about the year 410. or 412. the ten Horns or Kingdoms (as Historians generally tell us) were fairly appearing; and surely the sixt head was going off at least, if not quite off, when some of the horns that grew on the seventh head, were so visible. The *Pope* must of necessity be before them; for he is the seventh head upon which those horns grew; it is said, *Rev.* 17. 12. *They receive power one hour*, or (as the Original might be better rendred) the first hour [*with the beast.*] But some read it ὡς τὸ θηρίον, and not μετὰ τὸ θηρίου, not [*with*] but somewhat [*after*] the beast.

And indeed about this time the *Popes* shewed themselves openly to all the world, and spake out what they wounld have, that the censures of Bishops, and all other causes of moment, ought to be reserved to the Audience of the Bishop of *Rome*, calling themselves the *Father of Fathers, and Firmament of Bishops.*

When the Counceil of *Carthage*, in the year 413.

sent

sent and acquainted *Pope Innocent* with their Acts, desiring him *That he would add his Authority*; his Answer was to this effect, *That they had due regard of the Sea Apostolick, and of him who had the care and charge of all the Churches*; the very language of the *Beastly Antichrist*, *Rev.* 13. 7. So that at this time we may safely conclude him actually set down in his Chair of Pestilence; and thence may as safely conclude, that his *Throne*, to wit, *the City of Rome*, and the glorious visibility of his raign and Kingdom, will be laid in the dust twenty years hence.

In a business of this Nature, you ought in reason make some grains of allowance to our guess: possibly it may fall out three or four years either under or over; and what will you say if it fall out that *Rome* will be begirt and burnt too, about 16. years hence?

I'le tell you what my opinion is built upon; that of *Revel.* 13. *verse* the last, *Let him that hath understanding, count the* [*number of the beast*,] *His number is six hundred threescore and six.* Observe, tis indefinitely called *the number of the beast*; the Holy Ghost may perhaps speak much in a little, two things at once: thus, that *666.* is the number of *the Beast*, his name, λατεῖνος *&c.* and the number also of his raign expired, that his Seat and Throne shall be pulled down and burnt, his formall visible reign shall be at an end about the year *666.*

But

But in this (I confess) I have no man to stand by me; tis onely my opinion, which started up in me upon my poring upon that Text: yet I have this to countenance me; the Holy Ghost tells us, *The Earth-quake that must shake his Throne and Kingdome all to pieces* (when once it begins, and for my part, I am satisfied tis begun) *will be a great earthquake, such as was not since men were upon the earth, so mighty and so great, Rev.* 16. And this may be some Answer to those who think theres more work then can be done in so short a time: When God sets upon it, he will make quick work with him. The Earth-quake being so mighty and so violent, may possibly reach the Walls of *Rome* by that time; after which Popery will have a being for some years.

Rome is burnt in the 18. Chapter of the *Revel.* But the *Beast and false Prophet, with their Armies,* their destruction is described in the 19. Chapter, as being (I suppose) to be done some space of years after.

I doubt not but there are divers of you who hear me this day, that shall out-live *Romes* ruin; and that your childrens children will most certainly out-live the great battel of God Almighty, wherein both *Pope* and *Popery* shall be utterly destroyed.

But what shall the sign of these things be? Why, let me tell you, Scripture hath given a sign of his approaching

proaching ruine, and thats the killing of the witnesses: Concerning which, I shall briefly premise a few things, as,

First, that they are not to be restrained to any sort of men; for tis sayd of them Rev. 11.4. *These are the* [*two Olive-trees,*] *and the two* [*Candlesticks*] *standing before the God of the Earth.* In calling them the Osive-trees, the Holy Ghost doubtless alludes to Zach. 4. Where *Zerubbabel* and *Joshua*, the Magistrate and the Priest, are in the Vision, the two Olive-trees, in the interpretation, the two annointed ones that stand by the Lord of the whole Eaarth: the witnesses Comprehended all those Magistrates and Ministers that have in any juncture of time (out of a principle of Religion and Conscience for God) any way set themselves against the Pope. By [*Candlesticks*] we are taught from Christs own mouth, to understand [*Churches,*] Rev. 1. 20. *The seven Candlesticks which thou sawest, are seven Churches.* The rest of Saints and Churches added to Godly Magistrates and Ministers, make up the witnesses. And we must needs take them thus; for the Holy Ghost divides all throughout the reign of *Antichrist* into but two witnesses (or Prophets) and the Gentiles, Rev. 11. So that all beside those of *Antichrists* Party or Faction, are witnesses, or are of the witnesses.

Secondly, They are sayd to be two;

First, In relation to *Moses* and *Aaron* who

 brought

brought *Israel* out of *Egypt*, to *Zerubbabel* and *Joshua* who brought the People of God from their *Babylonish* captivity: So these bring the Church of Christ out of the more then *Egyptian Babylonian* bondage of Popery.

Secondly, They are sayd to be two in reference to the legality of their testimony, two being a sufficient number in Law to bear witness against him: and so God to be justified in their condemnation as being clear and righteous.

Thirdly, For their paucity; those who witnessed against him were but a very few in every Nation in respect of those droves and innumerable Multitudes that followed him; all the World wondered after the Beast, though toward the end of their Prophesie they grow apace (Rev. 14. 6, 7, 8.) *I saw another Angel flie in the [midst] of heaven having the everlasting Gospel to preach to every Nation, Kindred, Tongue, People, saying fear God, give glory to him; for the hour of his judgement is come. And there followed another Angel saying Babylon is fallen*, that is, hath begun to fall, since *Luther* and others have so publikely and openly preached the Gospel.

Bellarmine confesses that since we have called the Pope *Antichrist*, his Kingdom hath wasted and been incomparably less then before; the witnesses have increased, the Gentiles have decreased; but throughout the most of his reign they were but two; very weak

weak and inconsiderable was the number that set against him.

Thirdly, Antichrist hath been killing witnesses all along, Rev. 11. 2. *The holy City shall they tread under foot* [*forty and two moneths*] throughout his whole domination hath he been stamping Saints to dust, in every age, in every Kingdom; but that slaughter of the witnesses the spirit of God so largely describes, and points the finger to, as the τὸ τεκμήριον, the indubitable sign or fore-runner of his sudden downfall, I take to be done at one time, and in one place.

It is notoriously known what our Prelates did in *England*, how for a long time they set themselves against the zealous Protestant; and by means of their Courts, Canons, Ceremonies, book of sports, new &c. Oath, they silenced, made to hide in Corners, drove into strange Countries, Wilderpesses, thousands upon thousands.

At last there rose up two or there somewhat more bold then their fellows, whom they took and made them high Examples off their Popish justice and cruelty, cut off their ears, and sent them to prisons, far distant one from another.

How much they glorified and pleased themselves in this their Conquest, you all know: and doubtless this fact of Protestant Bishops (for so they were called) was an universal token to the Popish World that the day was theirs. If Protestant Bishops

(say they) have done so valiantly for *Romes* Interest, surely the day is ours, and perfect Victory is got.

Now let me shew you (but very briefly) how the Circumstances of that Providence stand in joynt with the Text, both the thing itself, and the sequeles of it.

For the thing itself;

First, The Beast set upon them when they had finished their testimonie, ver. 7. The strictest sense may not be put upon this; for when they have quite finished their testimony, the beast will be absolutely ruined, he and they being contemporaries, Rev. 11. 2. 3. they both begin and end together; else Christ should have none to be for him during some part of *Antichrists* raign: therefore it must be understood, when they were [about] to finish their testimony, had brought it [almost to a period] because the [Beasts] raign and Kingdom was come [almost to a period.]

This war is to be when Antichrist is near upon his fall; may it not then be looked for in our time, when he is grown so old and gray-headed, of his 1260. years having run up a 1240. or little less: Seeing that from *Daniel*, *Paul* and the Apostle *John* we understand the ruine of the man of sin to fall into the lap of the Century wherin we live; the more safely may any man conclude, that what hath fallen out in our times, may be the killing of the

witnesses

witnesses, and signal token of his ruine. It consists well enough with the Text for the time wherein the Witnesses are to be killed.

Secondly, The text well looked into and considered, doth clearly give it to be not a bloody, but [mystical or civil slaughter] ver. 7. compared with verse 11. their resurrection is not a proper, but a civil or Mystical resurrection (as shall anon be made good) therefore it must needs follow (to those who love not to be contentious) that such also must be their death (there being still the same reason of Opposites,) turned out of their places, silenced, disabled from speaking, moving, or acting in a publike way: but thus we know, the men spoken of, were killed and lay dead.

Thirdly, They thus lay dead (the text saith) *In the street of the great City*, which is spiritually called *Sodom*, *Egypt*, where also our Lord was crucified, ver. 8. *Rome* is elegantly here described to be *Sodom* for uncleanness, *Egypt* for idolatry, *Jerusalem* for murther, *Oh Ierusalem thou that killest the Prophets, &c.* It is called the [*great City*] as being made up of its ten Kingdoms; and in the [*street*] (tis not streets) but in the street or in that Kingdom where they shall be killed, there they shall lie, that whole Kingdom or dominion being a street of the great City so made up, whereto agrees the slaughter of these men being killed in one place, which then was within *Romes* boundary, and that in divers respects.

Fourthly, In the street they lay [*unburied,*] they were not suffered to be put in graves, ver. 9. (this also must be expounded mystically) those that are put in graves, are out of every ones eye; these dead men their friends were not suffered to afford them graves, that is, to allow them any harbour or hiding place; all must shut them out of doores; but they lay there where their Enemies might feed and glut their eye upon their miseries.

Fifthly, They were in this condition for the [*space of three dayes and a half*] ver. 9. Which (being a broken number) do certainly point out a determinate time; neither can they be taken strictly for three natural days and a half; for in that time the news of their killing could not be sent throughout the Antichristian World; and what space were that to congratulate, and solace themselves and one another in the slaughter of them? and besides how litle is half a day perceived in such feasting and jocand solemnity? and therefore they must be understood prophetically, three days and a half for three years and a half: and tis well known that these men were under the bands of Confinement, or power of their civil death just so long, neither more nor less, three years and a half *a die ad diem.*

Sixthly, It is sayd, *They that dwell upon the Earth, shall rejoyce over them, make merry and send gifts one to another, because these two Prophets tormented them that dwelt upon the Earth,* ver, 10. All the witnesses did

did torment them, but these last especially: whom having conquered and killed, the Popish, Prelatical party pleale and content themselves in this Conquest exceedingly, as those of old upon their Pompous Solemnities and Feasting dayes did use to do; *they made merry and sent gifts*, to which the Holy-Ghost here alludes, and says, *they rejoyced over them*; observe, *rejoyced* [*over*] *them*; for they had these men still in their clutches.

Seventhly, At the end of the forementioned time [*the Spirit of life from God entered into them, and they stagger up again*] ver. 11. God by unexpected means did loose the bands of their death; they are suspended no longer, silenced no longer, kept in *Antichristian* clutches no longer; and after three years and an half (through a principle of life from God bestowed upon them) they get upon their feet again; even those same men that were killed; had the space of their lying dead been an Age, or 2. or 3. Ages, I should have sought this Resurrection in their Successors, or men of such like Spirits risen up after them; but it being but three years and a half, I can easily believe that those same numerical men that were silenced, suspended, and so killed, might have their Suspensions taken off, their mouths opened, and they set upon their feet to Prophesie again, and so 'twas a Mystical or Civil Resurrection.

Eighthly, *They heard a voice from heaven, saying, come up hither.* The Decree or Vote of Parliament

ment calling them out of their low and dead condition, into Liberty, Freedom; to a competent Maintenance, and comfortable Estate, wherein they also protected them in the sight and spight of *Antichrist*, and all their enemies, so that they were as secure from those that had lately killed them, as if they had been taken up into heaven it self.

Ninthly, *They ascended up to heaven in a cloud, Heb.* 12. 1. There a multitude of Believers are called a *cloud of witnesses*: When these men returned from their imprisonment, 'twas wonderfull to see what a cloud of witnesses they were accompanied withall, rejoycing greatly at this their unexpected and happy Freedom, every one helping, and lifting them up into their Heaven, what they could.

Tenthly, [*Their enemies beheld all this* (but could not hinder it) *and great fear fell upon them*] As easily apprehending, that being tormented with them before, they should be now much more plagued by them, for the late injury done them (to say nothing of old quarrels;) and besides, a fresh and more full supply of the Spirit of God was come upon them; and now one days fear, swallows up and devours their whole three years joy and more, so that there is no sign left of it amongst them.

You perceive how this piece of Providence agrees with the Text in all the joynts and creeks of it.

The

The like you shall see in the sequels of this business: they are four, all set down *ver.* 13.

The first of them, this, [*The same hour the witnesses rose, there was a great earthquake*] A violent shaking of Church and State, even of the whole Kingdom, in the breaking out of these late Wars between King and Parliament; there have been such Commotions amongst us, as may well be called a [*great earthquake*] and it began presently upon the quickening or return of these men.

The second this, [*The tenth part of the city fell.*] Conceive (as I touched before) the great Mystical City made up of ten Kingdoms, *that gave their power to the Beast*: and when one of these Kingdoms fell off utterly and irrecoverably from *Rome*, by means of the earthquake, then *the tenth part of the city fell.* If you would know which, peradventure the Greek may give some hint of it; the Holy Ghost seems to lay a great Emphasis upon the Article τὸ, τὸ δέκατον τῆς πόλεως, [*that*] *tenth part*, where the last of the Witnesses were killed, in so different and signal a way: [*that*] *tenth part*, that is so easily discernable from all the rest, *Et penitùs toto divisi ab orbe Britanni*; in plain terms, *England.* You'le say, was *England* but shaken off from *Rome* by this late *Earthquake*? I answer, it was in part, but not wholly; in Doctrine, but not in Worship and Discipline: for (as I told you) *Rome*

and

and we were fast tyed together by the tails of *Episcopacy*, Ceremonies, and Formes of Worship, though their bodies were loose, and heads looked several ways: Yet truly, let me tell you this, that in our times the heads were turning and looking one upon another with marvellous benigne aspects, and were working their bodies together again as fast as such great and unweldy bodies could be moved: There were such Popish Doctrines, Popish Practises, and Popish ordering of Church-affairs (to say nothing of the State) in most points and places, that the Pope had good cause to assure himself of *Englands* return into the Bosom of the *Romane* Church.

But when the Parliament arose (for Parliaments themselves rose from the dead; you know how long we had been kept without them; and at last a Proclamation set forth, that men should not [think] of a Parliament) and quickened the dead Witnesses, Voted down Episcopal Government with all the Appurtenances of it, and (being forced to't) took up Arms, resolving to live and die in the defence of those Votes; then, and not till then (I dare boldly say it) did *England*, a tenth part of those Kingdoms *that had given their power to the Beast*, utterly, totally fall off from *Rome*; that in reason they can have no hope of ever fetching it back again, to serve the Popish Interest.

The

The third is this, [*In the earthquake were slain of men 7000.*] This being a round and perfect number, you need not understand it of just so many and no more (for indeed 7000. is not a proportionable number for such an earthquake, but it may be a certain number for an uncertain [*and in the earthquake were slain 7000.*] *i. e.* thousands upon thousands.

But searching the Original, I finde That runs thus, [*In the earthquake were slain,* ὀνόματα ἀνθρώπων, *names of men*] that is, men of name, men of renown: the like *Hebraisme* you have *Gen.* 6.4. So in this Fall of the tenth part of the City, were slain men of name, note, quality (besides the common sort of People) 7000. meaning of the Witnesses enemies; some lost their blood and lives, others their places, powers, livings, livelyhoods; and thus there were slain of noted Statesmen, and noted Churchmen 7000. which in reason may be conceived a competent number in this late earthquake.

The fourth sequel is this, [*And the remnant were affrighted, and gave glory to the God of Heaven.*] Observe, 'tis not said the remnant repented, but were terrified; and indeed, nothing is more evident then that an awe and terrour is fallen upon the spirits of those that remain; and (as *Joshua* exhorted *Achan to confess and give glory to God*) so, they are constrained; it bursts out of their mouths (sore against

against their wills) that since the restoring of those men every Providence of God hath fought against them. And though they speak evil of dignities and instruments (as *Jannes* and *Jambres* did against *Moses*) yet they will confess that this is *digitus Dei*, the just handy-work of God upon them: they have nothing to accuse God of, for such his Dispensations to them. Whatever they think or say, concerning men and present Powers, yet being terrified, they confess, and give glory to the God of Heaven.

Tell me now in the singleness of your Spirits, have not Providences suted marvellous patly to the Text? Hath not something fallen out in our days, that may with more perspicuity of Reason be called the [signal] killing of the Witnesses, then hath in any Kingdom you can name, all Circumstances complying fully with the standard of the Word? Confident I am, that since the quickening and Resurrection of these men, there can no Kingdom in the World be named where the Beast hath prevailed against the Zealous Protestant party, so, as it may be said he is yet killing Witnesses; he hath enough to do to hold his own, and in many places is apparently on the loosing, sinking hand. Wherefore if I may draw the conclusion, it shall be this, [*That which we all so much fear, is past,*] and let *Antichrist*, and those of his Faction, take what follows.

I remember what our Saviour said to his Disciples, *Mat.* 24. 32, 33. *When the Fig-tree putteth forth her leaves, you know that Summer is nigh: Likewise ye, when ye shall see all these things, know that it is near, even at the door.* So say I to you; When something hath passed before our eyes, which we cannot in reason but call *the killing of the witnesses, and resurrection of the witnesses*, from that time, from that sign, know that *Antichrists utter ruin is near, even at the dore.*

Use. The first use shall inform you of the ground and cause of God's thus severe proceeding with them.

A Vial of wrath is poured upon every thing that belongs to Antichrist, and the latter still more hot and scalding then the former, till he's utterly burnt up and ruind by them: Why? it lies in this, [*The justice of God.*]

God hath a nature that constrains him to give to every one according to their works; but such have been *Antichrists works and carriage*, that it is the equallest thing in the world that God should execute and pour out upon him, all those fearfull things which *Daniel*, *Paul*, and the *Apostle John* have foretold, and threatned him withall. *He who hath made himself* [*the Man of Sin,*] God can do no less then make him [*The Son of Perdition,*] as tis in the Text, *Rev.* 18. 2. *An Angel cryed with a strong*

strong voyce, saying, Babylon the great is fallen, is fallen; the reason is laid down in the 5. ver. *Her sinns have reached unto heaven.*

We commonly call it the *See*, but it may well be called the *Sea* of *Rome*, for the streams of all the wickedness of all the world have run thither, and have there been swallowed up.

1. The Apostle says of the *Cretians*, *They are allwayes lyars*, *Tit.* 1. but of these he saith, *They speak lyes in Hypocrisie*, 1. *Tim.* 4. 2. The very first rise of Popery was from a lye, Hypocritically, and against their Conscience: they challenged Appeals in difficult matters to themselves, and forged a Canon of the Councel of *Nice* for it, which the sixt Councel of *Carthage* did with much diligence search out, and found to be a very forgery, a very lye; but for all that, they had the face to go on, adding one lye to another, till they had made up their Religion, which indeed is nothing else but a great knot and bundle of lyes. Their Doctrine of *Merits*, their Doctrines of *Purgatory*, *Transubstantiation*, very lyes, as our Reformed Divines have made appear sufficiently: show me one point that is truly and peculiarly theirs, and I will pawn my life upon't, I demonstrate it to be a lye: a taste whereof you had in the first Sermon, showing you his contradictions of Christ.

2. There is the greatest pride found in them that ever was found in men.

Suppose

Suppose thou hadst been at *Rome* this year, being the year of *Iubile*, (but you must know that he is not such a proud and pamperd *Beast* now adays, as he was in formen ages) hadst thou been at *Rome* this year of *Iubile*, but especially any of those *Iubiles* that were some hundreds of years before *Luther*, and there seen the Pope arrayed as the Holy Ghost describes him, *Rev.* 17. 4. *In purple and scarlet colour, decked with gold, precious stones, and pearls, with a Triple Crown upon his head, set in a golden chair, carried on mens shoulders; his Princely Cardinals about him, his Breaden God, Crucifixes, Reliques carried before him, opening the gates of Paradise* (as they call them) *with the touch of his golden hammer; great Ambassadors* (sometimes Kings themselves) *bowing before him, and worshiping of him, the common people begging pardon of sin, and eternal life of him, scarce suffered to kiss his feet*; I say hadst thou been at *Rome*, and seen all this, couldst thou have thought or said less of him, then *hic est ipse primogenitus diaboli, this is* (doubtless) *the first born Son of Lucifer, the eldest Son of the devil.*

Pope *Innocent* the 4. *Ann.* 1253. in the 37. year of *Henry* the 3. of *England*, being set in his Conclave, in the midst of his Cardinals, after much advisement upon a small occasion, brake out into this language, *Annon Rex Anglorum noster est vassallus, & (ut plus dicam) mancipium, qui possumus eum nu-*

tu

tu nostro incarcerare, & ignominiæ mancipare. Is not the King of England our Vassal, nay to say more, our slave, whom we can imprison at pleasure, and condemn to everlasting ignominy?

Pope *Alexander* the 3. set his foot upon the Neck of the Emperor *Frederick* the first, blasphemously using those words of the *Psalmist*, *Super Aspidem & Basiliscum, Upon the Adder and the Basilisk shalt thou tread.* The Pope hath made Kings to wait at his Gate, and hold him his stirrop.

I could have furnished you with many stories of like nature, speaking aloud the pride of their Spirits: says *Basil* long since, *Odi fastum istius Ecclesiæ, I hate the pride of that Church of Rome.* And lest you should think we speak out of Spleen and Envy against him; hear what the Holy Ghost saith, 2 *Thes.* 2. 4. *Who opposeth and exalteth himself above all that is called God, or that is worshiped, for that he as God, sitteth in the Temple of God, shewing himself that he is God.*

3. The greatest cruely and bloodguiltiness lies upon them, that ever was upon any: Tis impossible for me to convince you of the ten thousand part of their murthers.

Historians do generally with one mouth tell us in that one Kingdom of *France*, 400. years ago, they slaughtered ten hundred thousand of those godly *Waldenses*, and *Albigenses*.

The

The Duke *D'Alva* boasted, *He had destroyed above* 18000. *Hereticks in the* Netherlands, *in the space of six years.*

In the first 30 years after the Order of *Jesuites* was set up, tis found that above fourscore thousand were slain.

The *Spanish Inquisition* in the space of 30 years, made away no less then one hundred and fifty thousand.

In the year 1572. was the Massacre at *Paris*; in a few days space there were above 30000. treacherously and basely murtherd.

In our Queen *Marys* days, in less then 4 years, were consumed with fire and faggot, 277 persons, every one whereof it might be strongly presumed were true Members of Jesus Christ, his Saints indeed.

In the late rebellion in *Ireland*(to speak with the least) one hundred thousand were murthred before we could get so much as one Breast-work against them.

And now by these hints I have given you, can you make any guess at the number of those that have been slain in all those ten Kingdoms, who submitted to him throughout the space of above 1000 years? Certainly they do exceed all humane *Arithmatick*, Rev. 17. 12,13,14. *The ten horns which thou sawest, are ten Kings, these shall give their power and strength to the Beast, these shall make war with*

the Lamb. The ten Kings of Europe with all their powers and strengths, were nothing but the Popes instruments of blood and cruely.

I may be bold to say it, the Popes little finger hath been heavier upon the people of God, then were the Loyns of the ten Heathenish Persecutions.

To shed the innocent blood of any man, is a sin that cryes to God, and will certainly prevail with him for vengeance; how much more then to shed the blood of an Innocent Saint? I am confident if one had shed the blood of a hundred thousand men, that were indeed Reprobates, and the blood of but one true Saint of God, he should find a harder task and pull of it to come off with Divine Justice for the blood of that one Saint, then for all the other hundred thousand: there's reason enough for it, they being but *Chaff, Bryars, and Thorns, Dung, Scorpions, and worse then naught*; but tis said, *the death of a Saint is precious with God.*

A Saint is a Member of Christ, helps to make up that body *which is the fulness of him that fills all in all*; is the *pupilla oculi, the very apple of Gods eye*; yea so dear to God, that the very hairs of his head are numbred; and therefore no marvel if he have a harder pull of it.

But the Popes of *Rome* have shed the blood of more then one Saint; indeed no other blood rellishes

ſhes with them. *Rev.* 18. and laſt verſe, *In her was found the blood of Prophets, and of Saints, and of all that were ſlain upon the earth.*

A vein of cruelty & bloodſhed went down from *Cains* days, even to the Popes times, who was ſo far from putting a ſtop to it, that he eagerly cloſed with it, made it wider and deeper then before; and his actions have juſtified all the murthers of the Saints that ever were yet committed in the world.

There hath not been a war in Chriſtendom for this thouſand years and upwards, but a Prieſt, or ſome eminently of the Popiſh Faction, hath been the incendiary; and they have ſo taken up their cups, that they have made themſelves dead drunk. *Rev.* 17.6. *I ſaw the woman drunken with the blood of the Saints, and with the blood of the Martyrs of Ieſus; and when I ſaw her, I wondered with great admiration:* as at their ſin, what that was, ſo at their puniſhment, how great in juſtice and equity it muſt needs be when it ſhould come upon them.

To be drunk is a great ſin; to be drunk with blood is monſtrous; but to be drunk with the blood of the Saints, and Martyrs of Jeſus, is ſtrangely helliſh.

I could tell you how at *Burges* they buried one *Marion* alive; how in Queen *Maryes* dayes a woman being delivered at the ſtake, and the Infant by its ſprawling like to get out of the fire,

they threw it with their forks into the fire again; they digg'd up *Wickliffs* bones and burnt them forty years after his death; *Peter Martyrs* wife at *Oxford*, Mr. *Bucer* and *Paulus Phagius* at *Cambridge* were served no better. We use to say, *Ursi non saviunt in Cadavera*, savage Bears will not rage against dead Carcasses. Now Lord, if these be *Saints*, who are *Scythians*; if these be *Catholiks*, who are *Canibals*?

Fourthly, The Bishops of *Rome* are *the star that's sayd to fall* Rev. 9. *from Heaven to Earth.* Their falling away from Christ and the Faith is called the great Apostacy of the latter times 1 Tim. 4. as Learned Mr. *Mede* hath judiciously observed.

Fifthly, It is sayd Rev. 13. 5, 6. *That he had a mouth speaking great things and blasphemies, and he opened his mouth in blasphemy against God, to blaspheme his name, and Tabernacle, and them that dwell in Heaven.* They take those Titles to themselves that are peculiar unto God, and so blaspheme his name; They call the true Doctrines and worship of Jesus Christ, Heresie and Schisme, and so blaspheme his Tabernacle.

Those that God hath damned they canonize, and affirm them to be in heaven; and those that God hath glorified in heaven, them they affirm to be damned souls in Hel, and so they blasphemeHeaven and the inhabitants thereof. One of them would eat his *Pork* in spight of God; another of them, if God were so angry with *Adam* for eating

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an apple, might not he much more for his *Peacock?* & says a third *quantas nobis divitias comparavit ista fabula Christi*, what a deal of wealth hath that Fable of Christ (speaking of the Gospel) brought us in?

A Bishop here in *England*, when one he knew well, was brought before him for medling heretically with Scriptures, *What a devil* (sayd he) *made thee meddle with Scriptures?*

Sixthly, We read of their Fornication Rev. 9. and last v. tis true enough, there was once a shee-Pope, *Ego non dubito* (says *Functius* the *Chronologer*) *quin divinito ita sit permissum, ut fœmina fieret Pontifex, & eadem Meretrix*; I make no question of it, but that God in his wisdom permitted a notorious strumpet to be advanced to the Popedom, that he might, in her, shew to all the World, what the Popes of *Rome* were, *even that great whore with whom the Kings of the Earth committed Fornication*; I say tis true enough, there was once a shee-Pope, who cried out (I mean, fell into the pangs of travel) as she was going on procession, (which afterward occasioned their *Porphery Chair*,) and so God openly declared her to be not onely mystically, but even literally the whore of *Babylon*. *Rome* calls herself, the Mother of all Churches, but the Holy Ghost much truer calls her *the mother of Harlots* Rev. 17. Common notorious stews are upheld in the Holy City it self.

Seventhly, Their covetousness is so base, that they

make merchandise even of mens [*souls*] as you may see, Rev. 18.11. 12.13. It is storied of Pope *John* the twenty two, that when he dyed, there was found in his treasure two hundred and fifty tuns of gold.

And tis recorded of *Boniface* the eight, that he was able to shew more mony then all the Kings in Christendom.

Surely God hath long since smitten his hands at their dishonest gain, and that endless wealth, the inventions of their covetousness (Pardons, Indulgences, Purgatory, &c.) hath brought them in.

Eighthly, We read of their idolatry Rev. 9. and last verse; worship a piece of bread, kneel before the Cross & kiss it, & also the Images of Saints. *Boniface* the 4th: in the year 610 beg'd of the Emperor the *Pantheon*; he presently throws out the Heathen Images, and sets up the Image of the Virgin *Mary* as chief, and fills it with the Images of all the rest, and thereupon instituted the Feast of all Saints.

Ninthly, We read in the same place of their Sorceries. Their own Historians tell us (as I touch'd before) that two and twenty of their Popes were abominable *Negromancers*, of whom *Bellarmine* saith, they were *parum probi homines*, scarce to be called honest men; but *Platina* speaks out and calls them *Monstra et portenda hominum*, divels clad with flesh, and shapes of men onely.

Tenthly,

Tenthly, They have kept Christ out of his birthright and lawfull inheritance above a 1240. years already, and he shall never have it but by strong hand.

If it went so hard with *Ahab* for taking *Naboths* Vineyard awhile, what will become of them who have seized Christs own inheritance so long a time, and killed those he hath sent unto them to demand his right out of their hands?

Lastly, They are the most impenitent wretches that ever breathed upon Gods ground; they have had the witnesses to call them to repentance from the very beginning; and God raised up the Turk as a scourge of Popery, yet the rest of the men (says the text Rev. 9. 20. 21.) that is, they of the West repented not. God gave the old World a 120. years to repent in before he brought the Flood upon them; he hath given these as much since *Luther* first preached the Gospel; but they are as far from repenting as the old World was when *Noah* entered into the Ark. Rev. 16. ver. 9. *When a Vial was poured upon the Sun, they blasphemed the name of God; they repented not.* ver. 10. 11. *the fifth is poured upon the Throne of the Beast; they gnawed their tongues, blasphemed God, and repented not of their deeds, but prepared war against God,* ver. 14. *When great hail-stones fell upon them out of heaven;* You read not of their repenting ver. the last, *but that they blasphemed God to the last, because of the*

plague of hail. Impenitent blasphemous wretches they have lived, and impenitent blasphemous wretches (for the generality of them) they'l certainly dye.

Now when God shall empty his last and hottest Vials of wrath upon her, and all her plagues come in one day, Rev. 18. *Death, Mourning, Famine,* and she's set all on a flaming fire, not to be quenched, for tis sayd, *her smoak goeth up for ever and ever,* those who shall then wonder why God deals so hardly and severely with her, God may answer them, *are not my Wayes equal, have I done unto her without cause all that I have done unto her, have not her sinnes reached up to Heaven?* Do not you know that I am a just God, and reward every one according to their works, *judge I pray you between me and my enemies, if I have not done the thing thats right?*

Use. 2. The Second use shall instruct us in a point of wisdom, this; to hear and obey that voyce Rev. 18. 4. *Come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues.* This is the voyce of God in all the streets of the great City, that is, in all the ten Kingdoms (especially) that either now do, or formerly have submitted themselves to the Beast, *Come out from amongst them my People.*

Oh,

Oh, we are no Papists, I, but art thou none of the Popish Faction, is not thy heart with those that have joyned hands with Papists in one common cause? if so, in Gods interpretation thou art a Papist, and if thou dost not come out from amongst them, expect a share in their plagues. And as for thy not going to *Mass*, tis true, I think thou dost not love a Latine *Mass*, but peradventure thou lovest an English *Mass* with all thy heart; How welcom would the old *Common prayer Mumpsimus* be to thousands and Millions in this Nation, before any minister of Christs-praying, or worshipping in the Holy Ghost, as Saint *Jude* expresses it. And dost not thou love and allow thy self in some sins? lying is a Popish sin; Swearing, Blaspheming are Popish sins; Apostacy from Christ and the faith to follow our own Fancies, and Delusions, a Popish sin; Pride and self-conceitedness, a Popish sin; hating and fighting against God and his Saints, a Popish sin; sleighting the power and purity of Ordinances, and profaning the Lords day, theft or any known dishonest gain, the sin of Uncleanness, Adultery, Fornication, and Impenitency; all these, yea many more that might be named, are Popish sins: The *Israelites* though they went out of *Egypt*, yet took too much of *Egypt* along with them, their sins in the Wilderness were indeed *Egyptian* sinnes; We of the reformed Churches, though we left *Rome* behind us, yet we brought too much of *Rome* along

with

with us, most or all those vile sins that are practised amongst us, our Ancestors found and learned them in the bosom of the *Romish* Church; and though they did let go their Doctrines and forms of worship in a great measure, yet they held fast very much corruption of manners, which we have inherited and improved (I fear) to a greater pitch and stock of Impiety by far then when twas left us; the Eternal God be mercifull to us. I say if these or any other Popish sins be found amongst us, God will put little difference between us and Papists; these Popish sins, if they be not put away from amongst us, will surely bring Popish plagues on us sooner or later.

In this late Earthquake amongst us, many (because they were of the Popish Faction, and Popish sins were found in them) were shaken all to peices, and as much of the Vial fell upon them as did upon Papists themselves.

But perhaps thou'lt tell me, thou hast escaped, as many others also have; I advise thee then, *sin no more, lest a worse thing come unto thee*; repent, or else (believe it) that wrath which is due to a Papist will one day find thee out. Therefore friends, let all of us have our ears and hearts open to this voyce from heaven, and come out from amongst them; those sinnes any Papist lives in, do not thou live in; especially the wayes a Papist walks in, let not us walk in; that party or design a Papist ever

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did or will-own, let us hate and disclaim as we love our selves; and so we shall not onely escape their Plagues, but share in the Peace of God, and blessings of his own People.

Use 3. The third Use take thus. I remember what commendations the Holy-Ghost gives the men of *Issachar*, 1 *Chron.* 12.32. *That they were men who had understanding of the times, to know what Israel ought to do.* O that this could be truly affirmed of us, that we did but know the times, and what we have to do; that we could come once to understand our true Interest, and prosecute it vigorously all of us, according to our places and power.

The grand Interest of all the People of God this day in Christendom, is, the ruine of Pope and Popery: till that be done, I dare deliver it, Firm and Blessed Peace and Happiness, in any Church or State, there will be none.

1. In this great quarrell of the times, between the Zealous Protestant, and Popish Faction, hate that wise indifferency, and neutrality of some men. *Judg.* 8. *ver.* 4,5,6,7. *And Gideon came to Jordan, and passed over, he and the three hundred men that were with him, faint, yet pursuing them: And he said unto the men of Succoth, Give I pray you loaves of bread unto the people that follow me, for they be faint; and I am pursuing after Zeba and*

Zalmunna

Zalmunna kings of Midian. And the Princes of Succoth said, are the hands of Zeba and Zalmunna now in thy hands, that we should give bread unto thy Army? And Gideon said, therefore when the Lord hath delivered them into my hands, then I will tear your flesh with the thornes of the wilderness, and with briers. You may read *ver.* 12. He took the two Kings, discomfited the whole Hoast, and by a guide he lite on, came to *Succoth*, learned out the Princes, and *ver.* 16. Its said, *He took the elders of the city, and thornes of the wilderness and briers, and with them he [taught] the men of Succoth:* He taught them how to stand Neuters when the Cause was a disputing between the People of God and the Common Enemy, *Judg.* 5. 23. *Curse ye Meroz* (said the Angel of the Lord) *curse ye bitterly the inhabitants thereof, because they came not to the help of the Lord, to the help of the Lord against the mighty.* *Meroz* did not help the mighty against the Lord, nor yet help the Lord against the mighty, but would be wise, and save their own stake, what way soever the game went: But the Angel of the Lord, the Lord Christ, did curse, and curse, and curse them bitterly, effectually; and gave all his People a charge that they should pray down curses upon them, because of their Neutrality.

Let me tell you, this quarrell that now Christ is engaged in, tis of the nearest concernment to him to prosper and speed well in it, that ever any was

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in the world, and therefore be assured he will interpret manifest Neuters to be close Enemies; those that are not with him of them, he will conclude they are against him, which cannot but end in a bitter destructive curse.

2. Gather we courage and valour to our selves, though the enemies, and difficulties of this work be never so many, never so great, and make up the number of those Called, Chosen, Faithful ones that go forth after Christ, upon this expedition, *Rev.19.* Let Magistrates dispense Justice, Ministers dispense Ordinances, every man do the duty of his place, as much as possibly we can, to the disadvantage of *Romes* Interest. More particularly;

1. Let us wait with patience, *Rev.* 13.10. *He that leadeth into captivity, shall go into captivity; he that killeth with the sword, shall be killed with the sword; here is the* [*Patience*] *of the Saints* (saith St. *John*) to be exercised in waiting for it; *For yet a little while, and he that shall come will come, and will not tarry.* Give Christ his own time, and when it comes, it will come with so much advantage every way, that thou wouldst not for any thing it should have come sooner. Christ times his Peoples mercies, and his time is still the best; blessed are those that wait for him.

2. Get Faith, believe all that God hath said in this business, that he will fully execute each title of his threats upon him. Let thy Faith trade daily in the

the blood of Christ for the more effectual speeding of it: for tis said, *They overcame him by the blood of the Lamb*, Rev.12.11. that is, by exercising their Faith in the blood of Christ.

3. Endeavor to be skilfull in the Word, especially in all the windings and turnings of this business made known.

It is both sin and shame that Christians, especially we Ministers, study and understand no more of the Book of *Revelations* then we do. I am sure the contents of it are of as near concernment to us, as any are in all the Book of God; and I am sure God hath given out an encouragement to it, in the beginning of it, such as he hath not for the reading of any other in all the Bible, *Rev.*1 3. *Blessed is he that readeth, and they that hear the words of this prophesie, and keep those things that are written therein:* that reads and studies them himself; that hears others expound, and preach the Word, and keeps the weighty things thereof in his heart to support & comfort him in these troublous sinking times, to direct and guide him amidst these many cross ways, and strange turns of affairs. And he hath given out a command for it in the latter end of the Book, *Rev* 22.10. *Seal not the sayings of the Prophesie of this book, for the time is at hand that they must be acted*; therefore let the book lie open for every one to read and study, that they may have understanding of the times, and know what they have to do.

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The Word is the sword of the Spirit; 'tis a hammer, a helmet; tis a fire, an engine of Battery; 'tis any thing thou canst stand in need of in this expedition against him, *Rev.* 12.11. *They overcame him by word of his testimony.*

4. Give thy self much to Prayer; by Prayer thou mayest shut Heaven upon Antichrist and his Factions (as the Witnesses, *Rev.* 11.6.) that they shall get no showers of refreshment, no help, no mercy, no hope from God.

By Prayer thou mayst arm all the Hosts of Heaven and Earth against them, *Psal.* 18.6,7,8. *In my distress I called upon the Lord, I cryed unto my God, he heard my voice out of his Temple, and my cry came before him, even into his ears. Then the earth shook and trembled, the foundations of the hills moved, and were shaken, because he was wroth; There went up a smoak out of his nostrils, and fire out of his mouth devoured; coals were kindled by it.* Davids praying undid *Saul*; Much more will the prayer of Faith unanimously put forth by all the Saints, raise Heaven and Earth up in Arms against him. Prayer-blast him, ile warrant thee thou mayest do it.

5. Carry thy life in thy hand, *Rev.* 12.11. They overcame him; how? *Why, they love not their lives unto the death.* A dying time thou must have; thou canst never lose thy life (if I may call that a losing, which is indeed the greatest gaining) so glo-

riously, comfortably, safely, as in this quarrell for God against Antichrist: say with *Paul*, *I count not my life dear unto me, so I may but finish the work*, Rev.14.13. *I heard a voice from heaven, saying unto me, Write, blessed are the dead which die in the Lord, they rest from their labours, and their works do follow them.* The sense of this verse as it stands in conjunction with the former verses, is a Cordial, reach'd forth to those who shall lay down their lives for Christ in the quarrell, thus they die in the Lord, blessed are they; they rest from the labours, strifes, combustions, terrible broils that are in the World, for the pulling of him down; their services and sufferings shall not be in vain, they shall follow them in the rewards of them, triumphal Crowns, exceeding eternal weights of glory.

Happy are the men of this generation, according as they lay forth their parts and power for Antichrist his ruine; it is the great work and business that God hath cut out for these times into which we are fallen, and blessed are they who know their Masters Work, and earnestly pursue his and their true Interest.

They are deaf that do not hear this voice from the mouth of Christ, *Who will rise up for me against the evil doers, and who will stand up for me against the workers of iniquitie?* Psal.94.16. *Cursed is he that doth the work of the Lord deceitfully; and cur-*

sed

sed is he that keepeth back his sword from blood, Jer. 48. 10.

You will say, none of all this was spoken concerning Antichrist; true; for they were spoken concerning far inferiour enemies, and left upon Record, to be an alarm to us, then especially, when Christ should be up in Arms against his greatest adversaries; if any should then with-hold his sword from blood, or do the work he engages for, deceitfully, and is not in good earnest for the utter ruin of Pope and Popery, surely such shall be cursed of God, and cursed again. And do not say that in this I am cruel, lest you charge God foolishly, from whose mouth (you are witnesses) I speak, Rev 18.6. *Reward her even as she rewarded you, and double unto her double according to her works; in the cup which she hath filled fill to her double*: as if he had said, spare her not, who never spared the dear Saints of God; give her judgement without mercy, who did never know to shew mercy; you can never give her more then her iniquities have deserved. Reflect we, every one of us, upon our selves and carriage, and see what we contribute to this great design Christ is gone forth upon. Do ye so dispence Justice and Judgement, so administer Gospel-Ordinances, Word and Sacraments, so act your Faith, so Pray, so Fight, as may help to shake out the remaining Vials of wrath faster and faster upon them? There is never a man or woman in

this Congregation, but may carry the matter so, as when Christ hath got the day and conquest, may without lying, or vanity of spirit, say, Through the goodness of God upon me, I was a weapon, a poor instrument in the hand of Jesus Christ for the effecting of it; when *Rome* is all on a flaming fire, may say, I was one that helped to set it on fire; when *Babylon* is fallen, I was one that helped to pull it down: which if thou hast done (not *Jehu*-like, out of pride, and for thy own ends) but as service due to Jesus Christ, and for the bringing in of his Kingdom, doubtless thy seed shall be blessed upon Earth, and great shall be thy reward in Heaven.

Use 4. The last Use is to you who in reason may live to this great day of *Romes* ruin, when you shal see the great Earthquake shaking their Politicall Heavens and Earth all to pieces, and the greatest temporall glories now in Christendom brought down, laid low, and trodden under foot; let it not trouble you at all: for, let me tell you, those in Rev. 18. *That shall lament her burning*, are none of Christs friends, but carnal wretches, and indeed his enemies. Your duty upon it, is of a clean contrary nature. *Rev.* 18. you read *of Babylon fallen, as when a milstone is cast into the bottom of the Sea; of the smoak of her burning, and that in one hour she is made desolate*; saith the Holy Ghost, *Rejoyce over her, thou Heaven, and ye holy Apostles, and Prophets,*

phets, for God hath avenged you on her. Rev. 19. 1. *After these things* (that is, after *Rome* burnt, and laid in ashes) *I heard a great voyce of much People in Heaven* (in the true Church of Christ) *saying, Alleluiah, salvation, and honour, and glory, and power unto the Lord our God,* ver. 2. *For true and righteous are thy judgements; for he hath judged the great Whore which did corrupt the Earth with her Fornication, and hath avenged the blood of his servants at her hand.* ver. 3. *And again they said, Alleluiah, and her smoak rose up for ever and ever.* ver. 5. *A voyce came out of the Throne, saying,* [*praise our God*] *all ye his servants, ye that fear him both small and great.* It was one of S. *Austins* three wishes (that he could have rejoyced greatly in) to have seen *Rome* in her glory, though but heathenish; but I am confident were he upon earth now, one of his greatest wishes wherein he would most please and solace himself, would be to see *Rome* all on a flaming fire, and burnt to ashes, *O quam pulchrum spectaculum!* And truly there is cause why you should rejoyce in it with exceeding great joy. 1. When the Witnesses were dead in the streets, you know what was their carriage, Rev. 11. *They rejoyced over them, made merry, sent gifts*; and God will have you to tread forth the law of retaliation; as they rejoyced over your misery, so Gods tels you, tis an equal thing, and he requires it as a duty of you, to rejoyce greatly,

over their miseries. 2. You know what postures they stand in, in reference to Christ and his Church; they provoke God daily with the highest hand that ever any did (as I have shewed you) they wrong Christ strangely, keeping him out of his just rights; they are the proudest enemy, the cruelest enemy, and enemy of the longest continuance, the most hopeless of ever being brought in by repentance, that ever the Church had any; and therefore if ever the people of God might rejoyce in the downfall of an enemy, you may certainly in this. 3. Consider the sequel of their ruin, which will be this, *A Kingdom that cannot be shaken*, as the Apostle speaks *Heb.* 12. 27, 28. and if the Text be rightly understood, it speaks to this very time and business. Out of the ruins and ashes these wars shall make, Christ will bring the most glorious frame of Government that ever the world saw; and let men and States do what they can, it will not be brought forth till then; but then it shall; and can any Saint but rejoyce in that which ushers in those good and blessed times, Scripture is so abundant in promising? which shall be the subject of the ensuing discourse.

THE REIGN OF CHRIST.

By *Ed. Hawghton.*

LONDON,
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TO THE
READER.

I *Would not have any one think that I am able (no, nor any man now alive) to set forth the so-much-expected Kingdome of CHRIST in the true worth and glories of it: let it suffice, if I give you some rude draughts of it. The Prophets of old did speak very clear and excellent things concerning the* Messiah, *his Birth, Life, Miracles, Doctrine, Death, Resurrection, and what was to follow thereupon; insomuch that* Isaias *is usually called by Divines, the Evangelical Prophet: But when* John *was come, our Saviour saith of him,* Mat. 11. He was the greatest of those that had been born of women, *meaning in respect of his knowledge of the* Messias; *nay, that* he was was more then a Prophet, i.e. *he had more abilities to speak of Christs nature, offices, and excellencies of his kingdome, then any or all the Prophets that had been before him: But yet, sayes he,* The least in the kingdome of God, is greater then

John the Baptist: *After the ascension of Christ, and descension of the Holy Ghost, the meanest Minister of the Gospel was able to hold him forth, in all points, more excellently then* John *the Baptist was.*

To bring this home to the present businesse: We that now speak concerning this great, this blessed Kingdome of Jesus Christ, onely as Prophets, (yet not by any private spirit, but groundedly from the Word) may speak very clear, undoubted, and (in their eares especially to whom this subject is somwhat strange and new) very wonderful things, almost incredible: but when Rome *shall come to be buried in its own ashes, and after that the great Battel of God Almighty fought and finished, and Christ hath his Kingdome actually upon the Anvil, hammering and working it out; those whose lot it shall be to stand forth Ministers of the Gospel then, and be eye witnesses of Christ so at work, of them it may be said, They are the greatest of those that have been born of women, in respect of their distinct knowledge of the Kingdome of our Lord; nay more then Prophets, men far more accomplish'd*

to speak of the parts, government, glory of his Kingdome, then any or all the most holy learned men that have been before them, who saw it only at a distance, through the Prospective of the more dark and general Promises, and spake of it by way of Prophesie: But they who shall be so far honoured and blessed of God, to be called to the marriage-supper of the Lamb, (*as the expression is* Rev. 19.) *to see this Kingdome drawn forth in all the just parts and lineaments of it, set up to the height of its greatnesse and glory; I say, the least of them will be greater then* John *the* Baptist; *my meaning is, will be far more able to preach forth the excellencies of that Kingdome in all the dimensions of it, then were those who were spectators of Jesus Christ when he was but at work upon it.*

Therefore (Reader) I say again, since you ought in reason, let it answer your expectation, if I set before you only some unpolisht draughts of it: The Church of God will have more knowledge of this businesse, ere it be long. Dan. 12. 4. Shut up the words, and seal the book, even to the time of the end; many shall

ſhall run to and fro, and knowledge ſhall be increaſed. *The context rightly underſtood clearly gives it thus: That when the time of Antichriſts reign, and the Jews captivity ſhall draw towards an end, men and matters will be hurried to and fro, there will be great ſtirs in the world; but then the ſealed Book will be opened; the knowledge of the Popes ruine, calling of the Jewes, the ſtarry luſtre of Chriſts kingdome will break forth, increaſe, and ſhine more and more unto the perfect day. Which is the daily and fervent prayer of*

Your true Friend, and

Servant in the Lord,

E. H.

The Reign of CHRIST.

Rev. 19. 6.

The Lord God Omnipotent raigneth.

THe four and twenty Elders we read of, *ver.* 4. are the Representative of the Church of Iews and Gentiles, arising out of twelve Patriarks and twelve Apostles. The four Beasts there also mentioned, are the Ministerial Embleme, who are elswhere said *to have the face*

face of a Lion, of an Oxe, of a Man, and of an Eagle; that by their special courage, laboriousnesse, wisdome, speed, the work of Jesus Christ, in its time, might be effectually carried on in the four parts of the world.

These four Beasts, and four and twenty Elders, something they do, and something they say: that which they did, was this, [*they fell down and worshipped him which sate upon the throne*;] that which they said, was, [*Amen, Allelujah*] *be it even so as God hath done*; *and, praise and honour and glory be given to God.* Two grounds they lay down for this their posture and carriage; the first this, *that he had judged the great Whore, which did corrupt the earth*, he had pull'd down Babylon; the second this, he had set up himself, as 'tis in the text, *The Lord God omnipotent reigneth.*

There needs but little explanation of the words. [*The Lord God*] that is, the Lord Christ; for Christ is truly God, 1 *Joh.* 5. 20. *This is the true God*; as might abundantly out of other Scriptures be proved, yea the next word makes it good, an incommunicable Attribute is given to him, *Omnipotent, the Lord God omnipotent*; he is elsewhere called *the mighty God*, Isa. 9. 6. which is of no lesse import then *Almighty* or *Omnipotent.* [*Reigneth*] (*i.*) he is King: Why, was he not King before? yes, but not so as he is now; now he reigns to some purpose. The words thus opened, and relatively taken, afford us this point;

Upon

Upon the breaking to peeces of the Church of Rome, *the Lord Christ will reigne, and King it so as he never did in the world before.*

Christ hath reigned from everlasting by Gods decree; he hath reigned actually since mans fall; he hath reigned eminently since his ascension, and mission of the Holy Ghost; but he will reigne gloriously upon the expiration of the reign of Antichrist.

The wonderfulnesse of this Kingdome we speak of, appears to us many wayes:

First, from those Scripture-epithites and adjuncts of him and his then-government. In the very text, *the Lord God omnipotent reigns*, [*Omnipotent*] such a rule and government shall be set up, that all shall be convinced, and say, Nothing under, nothing lesse then the Omnipotencie of the Lord Christ could set it up. *Rev.* 11. 17. *Thou hast taken to thee thy* [*great*] *power, and hast reigned*; then Christs great power will be seen in his reigning. *Isa.* 24. 23. *Then the moon shall be confounded, and the sun ashamed, when the Lord of Hosts shall reign in mount Sion and in Ierusalem, and before his Ancients gloriously.* You remember what I have spoken to the immediately preceding verses; there is the great Earthquake, *v.*18 19,20. see *Rev.*16 18. the ruine of the Kings of the earth and of the whole world, *v.*21. (see *Rev* 16 14.16) the visiting and calling forth of the imprisoned Jews,

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Jews, *v.* 22. the reigne of the kingdome of Jesus Christ, *v.* 23. Take [*Sun and Moon*] how you will; Politically, for the supreme powers of the Nations; or literally, for the great lights of heaven; the Sun and Moon will be ashamed of themselves and confounded, as not being the greatest glories and admirations of the world. When his Ancients the Jewes shall be fully brought in, Christ will reign [so gloriously] as shall cast shame and darknes into the face of Sun and Moon. If you say, this Scripture hath been at any time fulfilled, I will not deny it, but affirm this, that a prophesie may have a gradual fulfilling. (*Jer.* 31. 15. *A voice* (of an old Grandmother raised out of her grave) *was heard in Ramah, lamentation and bitter weeping; Rachel weeping for her children, refused to be comforted, because they were not.* This was fulfilled, when *Israel* went captives into *Babylon*; which will be undeniably clear, if you read on to the 22 verse: and yet when *Herod* kill'd the children, upon his search after him that was born King of the Jewes, *Mat.* 2. 17, 18. then was fulfilled that which was spoken by *Jeremy* the Prophet, saying, *In Ramah was a voice heard, lamentation*, &c.) If *Isaias* prophesie of Christs reigning before his Ancients, hath been at any time fulfilled, much more will it be fulfilled in the day my Text points at; then it will be fulfilled to the uttermost, fulfilled gloriously; you see 'tis epithited, A glorious reign.

Secondly

Secondly, Christ his then-mannagement of affairs, the Holy Ghost sets it forth in such high language (to answer the reality of the Kingdom) as hath deceived many thousands, as if it should be a glorious personal raign. 2 Thes. 2. 8. *Then shall the wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming.*

The Lord hath two wayes to bring down Antichrist. First, *He consumes him by the spirit of his mouth, i. e.* by the ministry of the Word; ever since *Luther*, the Pope hath been in a Consumption; you might see it in his face. The second, is, by his own coming, *the brightness of his coming*; some take it for a personal appearance to give him his deaths wound. Rev. 1. 7. *Behold he cometh with clouds, and every eye shall see him, and they also which peirced him, and all Kinreds of the Earth shall wail because of him; even so, Amen.* That this cannot be meant of the day of Judgement, is evident, because, the mourning here spoken of, is a penitential mourning, and is taken out of *Zach.* 12. 10. at the last day, all the Saints shall rejoyce with joy unspeakable and full of glory; all the wicked shall be hardned in impenitency, and though they may howl over their own misery, yet not mourn after Christ; there will be no penitential mourning in that day; and therefore Christ will appear in the clouds before that day, and every eye shall see him, especially the people of the Jews.

I could give you other Scriptures that speak to the same effect: But yet these (as express as they are) with the rest which look that way, are not fully convincing, as I conceive; for,

1. I find often in Scripture, whats carried on by Instruments, ascribed to God as if he had done it personally, without the use of any such Instruments. Rev. 16. 4 5 6. *The third Angel poured out his Vial upon the Rivers and Fountains of Waters, and they became blood; and they say unto God, Thou art righteous O Lord [who hast judged thus, and thou hast given them blood to drink.]* All grant that this Vial was poured out (as were also all the rest) by men, holy and spiritual men; yet they speak to God, and say, [*thou*] *hast judged thus*, [*thou*] *hast given them blood to drink*. 1 Chron 16.13. *Let the heavens be glad, and let the Earth rejoyce, and let men say among the Nations, the Lord reigneth.* ver. 33. *The Trees of the Wood shall sing out at the presence of the Lord, because he cometh to judge the Earth.* Ps. 22. 28. *The Kingdom is the Lords, and he is governour among the Nations.* Isai. 33. 22. *The Lord is our judge, the Lord is our Law-giver, the Lord is our King:* but none of all this immediately by himself, or personally, but in the use of Instruments.

So that though it be sayd, he shall destroy Antichrist with the brightness of his coming (at which time also he'l set up his Kingdom and raign) yet may

may it well enough be understood of a coming in those ten Kings or Supreme powers that Scripture saith *shall hate the whore and burn her flesh with fire*; and he may as well set up his kingdome, and reign also in and by them, and such like.

2. How can a circumscribed body (as Christ hath) be personally, visibly in all and every of his kingdoms at once? When he shall reign visibly, personally on mount Sion or at Jerusalem, he cannot at the same time reign personally and visibly herein this Nation, but must rule it and all others by his Deputies: therefore tis safer to let him keep his place at Gods right hand in heaven, then bring him down to sway an earthly scepter, seeing he may do it in his Spirit by some special Instruments; and comparatively, in respect of those he hath formerly ruled in, it may be said that Christ himself reigns, not personally upon earth, but after so eminent and wonderfull a manner, in certain select servants, as he never reigned in the world before.

3. Christ will usher in his kingdome with the most glorious conquests over earthly powers, that ever were known.

I have spoken much to this already; it was the subject of the last point; yet for method sake give me leave to speak a word to it here. *Rev.* 6 12. to the end. *I beheld when he opened the sixth seale, and lo there was a great earthquake, and the sun*

became black as sackcloth of haire, and the moon became as blood; and the stars of heaven fell unto the earth, even as a figtree casteth her untimely figs when she is shaken of a mighty wind. And the heaven departed as a scroll when tis rolled together, and every mountain and Island were moved out of their places. And the Kings of the earth, and the great men, and rich men, and the chief Captains, and the mighty men, and every bondman, and every freeman hid themselvs in the dens, and in the rocks of the mountains, and said to the mountains and rocks, fall on us, and hide us from the face of him that sits upon the throne, and from the wrath of the Lamb; for the great day of his wrath is come, and who shall be able to stand? The most and best reformed Expositors, do (with one mouth) tell us, that upon the opening of the sixth Seale, Christ in *Constantine* did pull down Heathenisme, set up Christianisme; and the victories were so great, so terrible, that by their description you would think them to be the end of the world: The terrors of Jesus Christ were so upon the spirits of Kings, Captains, mighty men, as that had the earth shaken under them, the mountains and Islands moved out of their places, had the sun turned to darknesse, the moon to blood, stars fallen from heaven, had heaven and earth come together, and the world been at an end, there could not have been greater feares, greater outcries to the rocks and mountains, to be hid from the wrath

of

of the Lamb; some poysoning, some hanging, some drowning themselves, some flying and fell by the sword, all at their wits end. Thus Christ set up Christianity by *Constantine*: But (as I shewed you at large) it soon degenerated into Antichristianism or Papacie, (the most Politique and strongest constitution against Christ that ever any was) the very foundation-stones whereof he must and will pluck up, that so he may build up himself a sure throne and kingdome.

But you will say, 'Tis impossible Christ should bring in his worship and kingdome with greater and more terrible conquests over the Kings of the earth, then those he got over the Heathenish powers. Let me tell you, Nothing is impossible to the *Lord God omnipotent*; He tels us, he'll bring in his Reign with far greater. *Rev.* 16 17.18. *When the seventh Angel poured out his Vial into the aire, there were voices, and thunderings, and lightenings, and there was a great earthquake* [*such as was not since men were upon earth*] *so mighty an earthquake and so great.* To the same purpose understand that of *Dan* 12.1. *At that time shall Michael stand up, the great Prince which standeth for the children of thy people, and there shall be* [*a time of trouble, such as never was since there was a Nation, even to that same time*] *and at that time thy people shall be delivered.* These matchlesse troubles should be at that time, when *Daniels* people, the Jewes, all the

twelve Tribes, that are now lost in the dust, should be found out and delivered: which Scripture tels us in places enough, shall be upon the breaking of Antichrist. *Dan.* 2.44. *And in the dayes of these Kings shall the God of heaven set up a kingdome, which shall* [*break in peeces all these kingdomes*] *i.e.* all these kingdoms of the world, putting all rule and authority (that is carnal, and stands in opposition to his designes) under his feet. Many and mighty victories (you know) make a Kings reign glorious; why, Christ himselfe never got such victories over men in this world, as then he'll doe.

Fourthly, Scripture sets it forth as the day of his marriage solemnity. *The Lord God omnipotent reigneth*; so my Text; the next verse expresseth it thus, [*The marriage of the Lamb is come*;] and *v.9.* They who are called to have a share in this kingdome, are blest of God, being called to the [*marriage supper of the Lamb*] to a continual and the most sumptuous Feast that ever was. You may be sure that Christ on that day will appeare in no mean royalty and glories, which may be gathered from the description of the Bride; for 'tis said *v.7.* *She hath made her self ready, araied finely*, v. 8. In *Solomons* time she was brought in raiment of needle-work, nay *her cloathing of wrought gold, so the King did greatly desire and delight in her beauty*, Ps. 45. But the Bride is described (upon the

the fall of Antichrist) at a higher rate. *Rev.21.2. I saw the holy city, New-Ierusalem, coming down from God out of heaven, prepared as a Bride adorned for her husband.* Not dressed with needle-work, or cloth of gold, things here below of the earth earthly; but she's prepared and dressed as if she had dropt out of heaven, cloathed with the glories of heaven, and this onely to fit her in some measure for the Bridegroom. If the Church shall be so glorious in that day, shal not the King upon the throne in the height of his state and government, be more exceeding glorious in all eyes?

Fifthly, His reign will be wonderfull and unparallel'd, in respect of the extent of his domination. *Rev.10.1,2. And I saw a mighty Angel come down from heaven, and he set his right foot upon the sea, and his left foot upon the earth*; (Earth and Sea make up the whole Globe) thereby signifying that he would (when time served) take possession of all the world; the power and majesty of his throne and scepter should be extended over sea and land. *Psal.2.8. Ask of me, and I will give thee the Heathen for thine inheritance, and the uttermost parts of the earth for thy possession.* Psal.72.8. *He shall have dominion from sea to sea, and from the river unto the ends of the earth.* Rev.15.3,4. *Thou King of Saints, who shall not feare thee? [All nations] shall come and worship before thee, for thy judgments are made manifest*, viz. upon the Pope and his Kingdome.

Isa.2.2. *And it shall come to passe in the last dayes, that the mountain of the Lords house shall be established in the top of the mountains, and shall be exalted above the hils, and all nations shall flow unto it.* The generality of the Nations shall come flocking in as Doves to the windows.

First, those Ten Kingdoms that had given their power to the Beast; all ties, all bands of peace and amity between them shall be strangely broken and dissolved; nay, such a spirit shall come upon them, that *they shall hate the whore, and even burn her flesh with fire*, Rev.17. This (you must confess) is a great, eminent coming in, and giving up themselves to and for Jesus Christ.

Secondly, He will find out and bring home to himself his old dear people. *Rom.* 11. 25, 26 *I would not, brethren, that you should be ignorant of this mysterie, that blindnesse in part is happened to Israel, untill the fulnesse of the Gentiles be come in, and so all Israel shall be saved, as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodlinesse from Iacob.* I like their interpretation best, who by [*fulnesse of the Gentiles coming in*] understand the fulnesse or most part of those Nations that had given themselves to Popery, when their eyes shall be opened to see what they have done, and then (giving themselves to Christ) in an holy indignation shall set *Rome* on fire, yea quite destroy Pope and Popery; this will mightily work upon

upon the hearts of the two Tribes, in time on the ten Tribes. The fulnesse of the Gentiles being thus come in, then all *Israel* shall come in and be saved, as 'tis written, *There shall come out of Sion the Deliverer, and shall turn away ungodlinesse from Jacob:* Now [*Iacob*] (you know) comprehends all the twelve Tribes; for the twelve Patriarks, from whom all the twelve Tribes descended, came out of *Iacob's* loines. *Isa.* 11. 11, 12. *And it shall come to passe in that day, that the Lord shall set his hand again* [*the second time*] *to recover the remnant of his people which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the Islands of the sea. He shall gather together the dispersed of Iudah, and assemble the outcasts of Israel, from the four corners of the earth.* God had gathered them from all the nations, from all the places whither he had caused them to be carried away captive once before, as you may see *Ier.* 29. 14. He had fetch'd them out of *Babylon* and out of all the Provinces round; but this is a second time, and he'll gather together the outcasts of [*Israel*] and the dispersed of [*Iudah*] (which since their great division, 2 *Chron.* 10. he never yet did) and make them one, as you have it *Ezek.* 37. 19. 21, 22. *Thus saith the Lord, behold I will take the stick of Ioseph which is in the hand of Ephraim, and the Tribes of Israel his fellowes, and will put them*

with him, even with the stick of Iudah, and make them one stick and they shall be one in my hand. And thus saith the Lord, behold I will take the children of Israel from among the Heathen, whither they be gone, and will gather them on every side, and bring them into their own land: And I will make them one nation; and one King, viz. *Christ,* shall be King to them all; *and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all.* This hath not been yet fulfilled, but will be in the day of Christs kingdome. Take one place more, *Hos.* 1.10,11. *And it shall come to passe, that in the place where it was said unto them, Ye are not my people,* (as at this day we know it is) *there it shall be said unto them, Ye are the sons of the living God. Then shall the children of Iudah and the children of Israel be gathered together, and appoint themselves one head, and they shall come up out of the land,* (i.e. out of every land where they have been lost) *for great shall be the day of Iezerel.* [*Iezerel*] signifies both [*scattered*] and [*the seed of God.*] Great shall be the day of *Iezerel,* (i.e.) great shall be the day of bringing in the scattered, the scattered people: Or thus; *Great shal be the day of Iezerel,* (i.e.) great shall be the day of the seed of God, of springing up of the seed of Gods people: they have lain a great while under the clods, as if they had been lost or quite dead; but God hath a day wherein his seed shall spring up into a harvest of joy, and all

that

that see them shall acknowledge they are the seed which the Lord hath blessed, as it is *Isa.* 61. 9.

Thirdly, after these, the residue of the Nations shall be the Lords, Zach. 8. 22, 23, *Many and strong Nations shall come to seek the Lord of Hoasts in Jerusalem, and to pray before the Lord. And in those dayes it shall come to pass, that ten men shall take hold out of all languages of the Nations, even shall take hold of the skirt of him that is a Jew, saying, we will go with you. for we have heard that God is with you.* That which was done *Act.* 2. will not agree to this Text; for we do not read of many and strong Nations coming in then. You will say, how can many and strong Nations come in to *Jerusalem* at any time? Doubtless it will be by Agents or Messengers, according to *Zach.* 7. 2, 3. when the Jews shall send forth their Emissaries into all Lands to Preach Christ to them, there shall go a great blessing, a mighty power of the Spirit along, that the hearts of the Nations generally shall be mightily taken with them; and there shall be certain men out of every Nation and Language authorized to take hold of the skirt of him that is a Jew, and say, we will go up to *Jerusalem* with you (for God and Christ are with you) to have the most exact and perfect Directory, that we and our whole Nation may worship God aright. Once Christ in his Rule and Government was kept within the narrow bounds of *Jury*; then he stretched

forth

forth the arms of his power over the *Gentiles*; first the Eastern, then the Western Churches: but the day is coming wherein he will lift up a Scepter over all the Nations of the world, Dan.7.14. *There was given him Dominion, Glory, and a Kingdom, that all People, Nations, and Languages should serve him.* He reigns a glorious King indeed, that is, King of all Kings, of all Kingdoms & Nations in the Earth.

Sixthly, Christ will then give his People more purity and power of Ordinances then ever the Churches did enjoy. Take me (I pray you) in my own sense: Ordinances as they came from the Apostles themselves, were pure, perfect, because they were the immediate inspirations or breathings of the Holy Ghost: but consider them in the hands of divers others, and in the hands of succeeding Officers and Churches: and what Errors, yea, damnable Doctrines were there presently found amongst them? Which increased daily, grew worse and worse, till at last there came out of the womb of them the great Antichrist. But when Christ shall set up this Kingdom whereof we speak, there shall be no danger by any gross Errors, or seduction by false Teachers: Isa. 30. 25, 26. *There shall be upon every high mountain, and upon every high hill, rivers and streams of waters, in the day of the great slaughter, when the Towers fall. Moreover, the light of the Moon shall be as the light of the Sun; and the light of the Sun shall be sevenfold, as the light*

of

of seven dayes, in the day that the Lord bindeth up the breach of his People, and healeth the stroke of their wound. These rivers and streams of Ordinances shall break forth in all the Churches in the day of the great slaughter, and when the Towers fall, (*i. e.*) when the Pope and towring Kings shall be brought down, *Rev.* 19. 17. to 21. There shall be this wonderfull increase of Gospel-light, when God shall heal that spiritual wound the poor *Jew* lies so sick of to this day, when he shall bind up the breach that is between the ten and the two Tribes, making them one in faith and love. Rev. 22. 1. *He shewed a pure river of water of life, clear as Chrystal, proceeding out of the Throne of God and of the Lamb.* *Romish* Ordinances were the blood of a dead man, but the Ordinances of Christs Kingdom shall be a river of life most clear and pure. ver. 2. *In the midst of the street of it, and of either side the River, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every moneth, and the leaves of the tree were for the healing of the Nations.* Christ in his Ordinances will be a wonderfull tree of life, bearing both all plenty, and all variety of fruits, free and open for every one to pluck and feed upon; a healing vertue there is in the very leaves thereof; the most outward parts of Ordinances will have saving efficacie upon mens hearts. God will then send forth men of eminent parts and graces, *Obad.* ver. 22. *Saviours shall come up on*

Mount

Mount Sion, to judge the Mount of Esau, and the Kingdom shall be the Lords. In the day when the Lord shall take the Kingdom to himself, there shall be Saviours raised up upon Mount Sion; in the Margent of your Bibles you have a parallel place put, 1 Tim. 4. 16. *Save thy self and those that hear thee*, q.d. be a Saviour to thy self & others. *Obadiah* cals the then-Ministers of the Gospel [*Saviours*] because their Gospel-dispensations shall be in the holiness & power of the great Saviour of men, the Lord Jesus Christ. And there will be the most zealous and impartial exercise of Church-discipline that ever was, to keep out, to purge out both the prophane and the erroneous; for which take two or three Scriptures, Rev. 21. 27. *There shall in no wise enter into it* (*i. e.* into the holy City which comes down from God out of Heaven) *any thing that defileth, neither whatsoever worketh abomination, or maketh a lye, but they which are written in the Lambs book of life.* Not but that (doubtless) there will be hypocrites in the Church; but they shall be so close, they shall so artificially paint and varnish themselves over with seeming holiness, that they may very well be taken in the judgement of charity, for such whose names are written in the Lambs book of life; but if once they appear to be defilers of themselves or others, any kinde of way, nay if they be but catched in lying, if such offer themselves, they shall not enter, shall not be received;

ceived; if they be got in, they shall quickly be sent packing again. Zach. 13 1. *In that day* [*when there shall be a great mourning in Jerusalem because of him whom they had pierced*, Chap. 12. 10, 11.] *There shall be a fountain opened for sin, and for uncleanness*, i. e. abundant streams, not only of Doctrine and Worship, but also of Discipline; for it follows, *That Idols and false Prophets shall be cut off*, ver. 2. *And if any one continue to Prophesie or Preach lyes, even his Father and Mother that begat him, shall cause him to be thrust thorow*, with the sword of the Spirit, or Church-censure; such zeal and impartiality will there be in the exercise of Discipline. The effect or success thereof follows, ver. 4. *They shall be ashamed of their false Prophesies or Lyes*, and shall cast off their formal garbs, and varnishes, whereby they have passed for Prophets, and deceived the People. And shall confess, ver. 5. and say, *I am no Prophet, I am a Husbandman* (a Weaver, a Mercer, &c.) *for man taught me to keep Cattle from my youth*. Yea, they shall come to own, to love, and thank those that thus put the penal Laws of Christ in force against them. ver. 6. *One shall say unto him, what are these wounds in thine hands? then he shall answer, those with which I was wounded in the house of my friends*. Those who discovered me, that witnessed against me, that smote and censured me,

In this (as also in many other Prophesies) Evangelical matters are clad with legal and old terms.

me, they were my friends. See both in one place; tis Mal. 3. ver. 2 3 4, 5. *Who may abide the day of his coming, and who shall stand when he appears? for he is like a Refiners fire, and like Fullers soap. And he shall sit as a Refiner, and purifier of Silver, and he shall purifie the sons of Levi, and purge them as Gold and Silver, that they may offer unto the Lord an offering in righteousness. Then shall the offerings of Judah and Jerusalem be pleasant unto the Lord, as in the dayes of old. And I will come near to you in judgement, and I will be a swift witness against the Sorcerers, and against the Adulterers, and against false Swearers, and against those that oppress the hireling in his wages, the widdow, and the fatherless, and that turn aside the stranger from his right, and fear not me, saith the Lord.* If this Scripture have been at all fulfilled, it shall at this time be much more fulfilled; there will be Soap and Niter in his Ordinances, fire in his Discipline; and if men be Sorcerers, or Adulterers, or Oppressors, or any way discover it, that the fear of God is not in them, God will bring in swift witness against them, and sharp sentence upon them. Christ will be very glorious in that day in the dispensation of all kinds of Ordinances.

Seventhly, such as the Ordinances are, such will their effects be upon the hearts and consciences of men, whom they shall bring in as presents to Jesus Christ the King; excellent Ordinances, and excellent

excellent Converts. In the verse after my Text, the marriage of the Lamb is come, his Wife hath made her self ready; what her cloathing was, see v.8 she was arraied in fine linnen, clean and white; the fine linnen is the righteousnesse of the Saints. They'll be fine Saints, gallant Saints; *Herods* gorgeous apparel did not reflect more gloriously to the peoples eyes, then the righteousnesse, holinesse, good works shall do, which Christ in that day shall cloath and dresse his Church withall. *Isa.60.* This whole Chapter can properly be understood of no other time then that of Christs kingdom: and says God to *Isaiah*, v.21. *Thy people also shall be all righteous, the branch of my planting, the work of my hands, that I may be glorified.* I understand the verse thus; All that are righteous (and many will be so) will be eminently righteous; they'll be such fruitful branches, that every one must say, they are none of mans planting, no ordinary plants, but the special planting of God himself; they'll be such excellent Saints, that all must acknowledge them the work of Gods own hands after a more especial manner then former Saints were; they'll be every way such, that God will be glorified in them exceedingly. *Isa.62.12. They shall be called the* [*Holy people*] (the Context there speaks to this very time, and businesse) there shall be such a glory of holinesse upon them, that they shall take a name from it, and be thereby known and distinguished from

Saints

Saints and men of other times. *Zach.* 14. 20, 21. *In that day there shall be upon the Bels of the horses,* [*Holinesse to the Lord*] yea, *and every Pot in Ierusalem and in Iudah shall be* [*Holinesse to the Lord.*] I take the meaning to be this; They shall discover much holinesse, not only when they are in religious duties, but also in the civil use of every creature they meddle with, they'll use all as in the very sight of God himself.

And there may be causes assigned of such their excellencie.

1. Much of the wickednesse that hath been in the world hitherto, hath come from Satan. Unexpressible, unconceivable was the sinfulnesse of that sin our first parents committed; but you know who tempted them into't; *the Serpent beguiled me,* sayes *Eve. David* numbred the people; but the Text saith, that Satan stir'd him to it, or else he would never have done so vain, so proud an action. You remember the counsel *Peter* gave our Saviour, *Mat.* 16. and what answer Christ gave *Peter, Get thee behind me Satan*; not that *Peter* was turned to Satan, but that Satan was crept into *Peter. Iudas* betrayed Christ; but 'tis said, *Satan entred into him.* Act. 5. *Ananias* had the face to lye, not to men only, but unto God; but he acted from him who is the Father of lyes; *Peter* said to *Ananias, Why hath Satan filled thy heart?* Mat. 5. *Let your yea be yea, and your nay nay; for what is more then this,*

this, is of the evil one (so the Greek) *i.e. is of the devil.* Ever since *Adam* was in Paradise, God hath suffered the Devil to range up and down the world, or (as the expression is, *Job* 1.) *to compass the earth to and fro*, from whence have sprung most, if not all, those villanies and horrid wickednesses that have been perpetrated in every Age. But [then] Christ will tye him up fast enough in his place, *Rev.* 16. The Kings of the earth, and of the whole world (instigated, acted by the Spirits of Divels) engage in battell against God Almighty: Well, *chap.* 19. Christ feasteth all the fowls of the aire with their flesh, takes the Beast and false Prophet, and throws them alive into the Lake that burns with fire and brimston.

He had no sooner carried his Father news (to speak after the manner of men) what a total rout and conquest he had got over his Enemies, but while the heat of his rage is yet upon him, he comes down from heaven, *having the key of the bottomless pit, a great chain in his hand, and laid hold on the dragon, that old Serpent, which is the devil, and Satan, and bound him a thousand years, cast him into the bottomless pit, shut him up, set a seal upon him, that he should deceive Nations no more, till the thousand years should be fulfilled*, Rev. 20. 1. 2. 3. I cannot assent to those who say this binding of him, is done and past; I am sure he was loose enough in the Apostles times, 1 *Cor.* 7. 5. 2 *Cor.* 2. 11. *chap.*

11.14. 1 *Thes.*2.18. 1 *Tim.*5.15. *Rev.* 2.9.13. After the Apostles dayes he did so bestir himself as to improve the errours of Christians, the corrupt lives of Christians into the great Apostacy or Antichristianism; Then the Dragon gave the Pope his Seat, his Keys, his Power, and great Authority; and the Text says, *the bottomless pit was opened; yea kept open; for the smoak of that hellish furnace ascended daily, and darkned the sun and aire, and so continued to do above a thousand years:* Tis strange to me, that the Devil should be shut up, and Hell open: Therefore I am satisfied, this Prophesie of binding *Satan* will be fulfilled after the great Battel of God almighty (and not till then.) Christ hath shortened his Chain, given him many a curb and check within this hundred years, and will so yet more and more; but bound, shut up, sealed up, he will not be, till after the Beast and false Prophet are taken and destroyed, but then he will, and shall deceive the Nations no more, till the thousand years are past.

In your Iron Mills a fire there might be; but were the bellows taken away, certainly not so great, so violent a burning by an hundred fold. The Devils that continually day and night haunt & wait upon us, are the great bellows of mens lusts, whereby such a world of flaming iniquity is amongst us; but when Christ shall come, and take away these bellows, and lock them up, the fire of mens corruptions must needs

needs be exceedingly abated, not only of men regenerate, but also of men unregenerate. I dare say, were it not for the devil, and his Angels, we should not run into so many sins and exorbitancies in a year, as now we do in a moneth. Upon the destroying of Heathenism Satan was cast down to the Earth, *Rev.* 12. but upon the pulling down of Pope and Popery, he, with all his Regiments, shall be cast into hell, a trap door let fall upon him, sealed up, and so shall not come forth to provoke men to impieties against God for a long time.

2. The second cause of the exceeding great excellencie that shall be in the Subjects of this Kingdome, is the abundance of Grace that will come down from heaven upon them. The 72 *Psalm* is chiefly, if not wholly spent upon this Kingdome of Christ: *v.6.* Ye read thus; *He shall come down* [*like rain*] *upon the mowen grasse, as* [*showers*] *that water the earth. Zach.*12.10. (I have before sufficiently cleared it; this and the following Chapter speak directly to the time and businesse I am upon) *I will poure upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and supplication,* (the grace of Faith) *they shall look upon me whom they have pierced*; (the grace of Repentance) *they shall mourn for him as one mourneth for his onely son, and shall be in bitternesse for him.* Observe the expression; 'tis not, *I will sprinkle grace upon them,* but *I will* [*poure*] *grace upon them,* the

grace of faith, the grace of repentance, in which are comprehended all other graces; God will then poure out his Spirit upon them abundantly. *Chap.* 13.1. *In that day there shall be a fountain opened to the house of David* (*viz.* the two Tribes) *and to the inhabitants of Ierusalem* (*viz.* the ten Tribes) *for sinne and for uncleannesse.* We have but small Rivulets, they'll have the Fountain of the blood of Christ opened, flowing full stream upon them. As I have said before, if these two Prophesies were fulfilled in the dayes of primitive Christians, much more will they be fulfilled in the great and glorious day of Christs kingdom. Take one Text more, *Rev.*21 10,11. *He shewed me that great City, the holy Ierusalem, descending out of heaven from God, having the glory of God, and her light was like unto a stone most precious, even like a Iasper-stone, cleare as Chrystal.* Which expressions resolved into their true and native sense, must needs be this; The abundance of precious and glorious graces God will will then send down out of heaven upon his people.

3. The third and last cause may be made up thus: The pains and vigilancy of Pastors over their Flocks, which will be very great, the Ordinances falling more immediatly then ever, in the Power, Majesty, Authority of God upon their hearts; the quick and smart acting of Discipline which then will be; and that spirit of watchfulnes

nesſ that every man will have over himſelf, and his neighbour alſo; every Saint in that day will be not only his own, but his brothers keeper, and ſtirrer up to the thing thats good. Jer. 50 4, 5. *In thoſe dayes, and in that time, ſaith the Lord,* [*the children of Iſrael ſhall come, they and the children of Judah together*] *going and weeping, they ſhall go and ſeek the Lord their God, ſaying,* [*Come let us*] *joyn our ſelves to the Lord in a perpetual Covenant that ſhall not be forgotten.* (But the leaſt part of this Prophesie was fulfilled upon their return out of *Babylon*; it chiefly points at a time when *Iſrael* and *Indah*, all the twelve Tribes ſhall come together to ſeek the Lord, and when they ſhall joyn themſelves to God in a perpetual Covenant that ſhall not be forgotten; they renewed their Covenant upon their return out of *Babylon*; but that hath been long ſince forgotten; but when they ſhall be called again, then their Covenant with God will be perpetual indeed, from generation to generation, and never be forgotten more) but that which I aym at in this Scripture, lies in theſe words [*Come, let us*] their zeal will mightily provoke one another; you have yet a more pregnant place for it. Zach. 8. 20, 21. *Thus ſaith the Lord of Hoſts, it ſhall come to paſs, that there ſhall come people, and the inhabitants of many Cities; and the inhabitants of one City ſhall go to another, ſaying, let us go ſpeedily to pray before the Lord, and to ſeek the Lord of Hoſts, I will go alſo.*

That it speaks how the pulse of Saints will beat one towards another upon the calling of the Jews, the two last verses sufficiently clear it to any indifferent and intelligent Reader. So then (to give you briefly the summe of what I have said upon this branch of the Kingdom) Satan, the bellows that blew mens lusts into such flames, shall be taken from amongst them, whereby their natural corruptions shall lie very still in them: Next, God will send down Grace abundantly into their hearts, and nature, which will search out, and exceedingly prevail against the lusts that are in men, though they lie hid never so close, *Heb.* 4. 12, 13. And lastly, there will be Pastors, Ordinances, Discipline, and keeping Centinel one over another: by all which means, their Gifts, their Graces and goodness will be raised to a more abundant height then otherwise they would or could have been. I tell you, there will be gallant times for grace and holiness, such as the world was never acquainted with before.

Eighthly, his reign will be wonderful for the peace that shall accompany it: when once the great Battle of God Almighty is fought and past, Christ will then appear to the world to be the true *Melchisedech*, not only King of Righteousness, (as I but now shewed you) but also King of Salem, *i. e.* King of peace, ruling all the Kingdoms of the world (for the generality of them will be his) in external peace. Isa. 9. 6, 7. *To us a Child is born, to us*

us a Son is given, he shall be called the Prince of Peace; of the increase of his government and peace, (*i. e.* his government of peace, or peace of his government) *there shall be no end* (and that this be not limited to internal peace) it follows, *upon the Throne of David to order and establish it* : but *Davids* Throne and government of peace was external; therefore so also shall Christs be. Isa. 2. 2. *It shall come to pass in the last dayes, that the Mountain of the Lords house shall be established upon the top of the Mountains, and all Nations shall flow unto it.* ver. 4. *He shall judge among the Nations, and rebuke many People, and they shall beat their Swords into Plough-shares, and their Spears into pruning hooks, and Nation shall not lift up sword against Nation, neither shall they learn War any more.* Isa. 11. 6, 7, 8, 9. *The Woolf shall dwel with the Lamb, the Leopard shall lie down with the Kid, the Calf, the young Lion, and the fatling together; and a little Child shall lead them. The Cow and the Bear shall feed, their young ones shall lie down together, and the Lion shall eat straw like the Oxe. The sucking Child shall play on the hole of the Asp, and the weaned Child shall put his hand on the Cockatrice den. They shall not hurt nor destroy in all my holy Mountain; for the Earth shall be full of the knowledge of the Lord, as the waters cover the Sea.* The Prophet goes on in the 10, 11, 12. verses concerning this Kingdom, and, sayes he, ver. 13. *The envy also of*

Ephraim shall depart, the adversaries of Judah shall be cut off, Ephraim shall not envy Iudah, Iudah shall not vex Ephraim. Isa. 60. 18. *Violence shall be no more heard in thy Land, wasting nor destruction within thy borders*; and therefore is it ver. 11. *Thy gates shall be open continually, they shall not be shut day nor night.* And sure such a City who never shut their gates, take themselves out of all possibility of danger. This 11. ver. S. *Iohn* quotes, Rev. 21. 25. *The gates of it shall not be shut at all by day, for there shall be no night there*, (*i. e.*) no night of darkness caused by enemies, wars, sorrows, oppressions; *for* (saith Christ) *I will make all thine Officers peace*, Isa. 60. 17. There were no end of giving you Scriptures that must of necessity be understood of the peace of this Kingdom. *Rev.* 21. 2, 3, 4. *Ezek.* 34. 24, 25. *My servant David* (meaning Christ) *shall be a Prince amongst them. And I will make with them a Covenant of Peace, and will cause the evil beasts to cease out of the Land, and they shall dwel safely in the wilderness, and sleep in the wood*, (*i. e.*) without fear or danger, which is unusual, and unknown. Ver. 28. *They shall no more be a prey to the Heathen, neither shall the beasts of the Land devour them, but they shall dwel safely, and none shall make them afraid.* He gives you light ver. 29. when this shall be, *And I will raise up for them a plant of Renown, and they shall be no more consumed with hunger in the Land, neither bear the*

shame

shame of the heathen any more. This place cannot be fulfilled yet, since *Ezekiel* spake it; for they have been a prey to the heathen, beasts have devoured them; they all bear the shame of the Heathen at this day: But when the time comes that this promise shal be fully made good to them, these things shall never befall them more, *but there shall be peace to him that comes in, and to him that goes out*; they shall have peace extended to them like a River, as the expression is, *Isa.66.12.* He speaks to our present purpose, as the context there clearly gives it.

Ninthly, His Reign will bring wonderful plenty, and outward prosperity to his Subjects, *Isa.30.23. Then shall he give the rain of thy seed that thou shalt sow the ground withall, and bread of the increase of the earth, and it shall be fat and plenteous; in that day shall thy cattell feed in large pastures,* ver. 24. *The oxen likewise and the young asses, that ear the ground, shall eat clean provender which hath been winnowed with the shovel, and with the fan.* There being such plenty, they will not grudge it them, they may well afford them clean provender.

The two following verses, I quoted under the sixt Head; they speak of the abundance and increase of Blessings Spiritual, all which (says the Prophet) shall be in the day of the *great slaughter, Rev.19.20.* And when God shall binde up the breach

breach between the two Tribes and the ten, then there will be plenty of all things, not only for the soul, but also for the body. *Isa* 60.16. *Thou shalt suck the milk of the Gentiles, and shalt suck the brests of Kings* (you must take special notice of this all along, that the great and glorious Promises of this Kingdom are made primarily and chiefly to the Nation of the Jews; the Nations of Gentiles not excluded; they also shall share in them, according as they shall come in to Christ) *ver.* 17. *For brass, I'le bring gold, for iron silver, for wood brass, and for stones iron; I will also make thy officers peace, and thy exactors righteousness*; They shall not bee impoverished by those that bear rule amongst them. *Ezek* 34.26. *I will make them and the places round about my hill, a blessing; and I will cause the showre to come down in his season, and there shall be showers of blessings.* ver.27. *And the tree of the field shall yield her fruit, and the earth shall yield her increase.* Rev.21.24. *The Kings of the earth shall bring their glory and honour into it.* ver.26. *And they shall bring the glory and honour of the Nations into it.* Time was, and in part yet is, that the Kings and Kingdoms of the world brought the glory of their power and wealth, and laid it all down at Antichrists feet to enrich him, to make him a pompous pamper'd Beast; but the days are certainly comming wherein they shall make as much haste to lay down all at the feet of *Jesus Christ*

Christ and his People, according to that *Dan.* 7. 27. *the kingdom and dominion and greatness of the kingdom under the whole heaven, shall be given to the People of the Saints of the most High, and all dominions shall serve and obey him.*

Tenthly, The setting up of this Throne of his will make such a change (from bad to good) in all points, that in Scripture tis called a new world. *Rev.* 21. 1. *And I saw a new heaven and a new earth, for the first heaven and the first earth were past away,* viz. The Political Heavens and Earth of Popish worldly powers, they vanished, and new ones came up in their place. According to this Text must divers others be understood, *Isa* 66 from the 18. verse to the end of the Chapter, the Prophet Treats wholly of this Kingdom.

In the last verse, he bids you look on the carcases of the men that had transgressed against Christ, how remarkably and everlastingly they are destroyed: In the 18,19,20. verses, you have the Calling of the Jews, and Nations of the Gentiles: In the 21. and 23. verses, you have the Ministers and Ordinances of the Gospel set forth; And verse 22. all this *called new heavens and new earth.* In the Margent of this Scripture, there are divers quotations: I would commend two of them to your notice; One is, *Isa* 65.17. *For behold I create new heavens, and new*

* *Though under Legall terms.*

new earth; and the former shall not be remembred, nor come into my minde. That which God will do, is so strange, so mighty a Work, that in comparison of Gods former Works of Providence, tis called a Creation of new Heavens and new Earth, which cannot be understood concerning the material Heavens and Earth; for 'tis a Prophesie of something to come, that then was not; but there was as much, yea the very same Heavens and Earth (properly taken) then, as there is now, or ever will be; there will be no change in the now Visible or Material Heavens & Earth, but the same Earth, Sea, Sun, Moon, Stars to Christs last coming: Therefore the Prophet means and calls them [*new*] in respect of former ones (as tis in the Text) *the former shall not be remembred*, *Honoris gratiâ*: The Political Heavens and Earth (as I said before) of the Pope and Popish worldly Kingdoms, these shall pass away, and Christ shall set up new Heavens, *viz.* a Heavenly King and Government over all the World; Heavenly Officers to rule under him, *Thy exactors shall be righteousness*; heavenly Ordinances, heavenly gifts and graces shall shine forth, heavenly Pastors and Discipline: and a new earth of external peace, and external plenty: the following verses of that 65. of *Isaiah*, will force you thus to understand it.

The other Scripture the Margent quotes, is 2 *Pet.* 3. 12, 13. *Looking for, and hastening to the coming*

coming of the day of God, &c. Nevertheless we, according to promise, look for new heavens and a new earth, wherein dwelleth righteousness, *q.d.* though I bid you look for and hasten to the great day of God, wherein all shall be set on fire; yet nevertheless (take special notice how that word [*nevertheless* v. 13.] comes in) do not fear that you shall lose that glorious Kingdom upon earth, that your hearts are generally so much set upon. (*Act.* 1. 6,7. *Lord, wilt thou now restore the kingdom to Israel;* That the *Messias* would do it, 'twas commonly known, and believed of all the *Jews*, and by these taken for granted; our Saviour denyes not the matter of their Quære, suffering them to go on in their Faith of the thing it self, only gives check to their curiosity, *It is not for you to know the times and seasons the Father hath put in his own hands.*) Fear not (says *Peter*) before the great and last burning, we (groundedly from a promise) expect that God will make, and give us (in our Posterity) *new heavens and new earth,* in which shall dwell, none of that base ungodliness, the present heavens and earth of the Kingdoms of this World are full of, but in which shall dwell Righteousness (as tis *Rev.* 9 8.) He names the chief thing in Christs Kingdom, which will bring with it all the rest I have spoken of to you.

If we that live now, who have taken notice of the present state of things, might be raised out of

our

our graves, and have a full view of the Kingdom Christ will set up everywhere, certainly there would be no more spirit in us; we should cry out, here is nothing of that World that was when we were upon earth; we see none of the old Kings and Queens, old Rulers, old Governments, old Sins and Sinners, old wayes that formerly were; *all the old things are gone, and behold all is become new:* Here's a new King, and new Officers, new kinde of Preachers, new Ordinances, new Discipline, new Saints, new Church, new State, *all's become new:* Why, this is not the World that was when we were alive; behold here's a new World that the Lord Christ Omnipotent hath Created.

Lastly, This Kingdom shall be of no small continuance. Surely Christ will not be at all this care, cost, pain, to pull down, to set up, to make a new World of it, and all this but for a day, or a year. *Antichrist* had a thousand two hundred and threescore years to play *Rex* in; now indeed 'tis pitty *Christ* should not have as long a Reign in the World at least. It is not for us to know *the times and seasons the Father hath reserved in his own hands.* But ile tell you what Scripture saith to it. *Isa.* 65.17. he had promised (as I told you) to create new Heavens and new Earth, and lest you should mis-understand this new Heavens, and new Earth, what they are; he tels you, *ver.* 18. *I*

create

create Jerusalem a rejoycing, and her people a joy; that I mean; but when shall this be? Why, *ver.* 19. *When the voice of weeping and crying shall be no more heard in her*; which must needs point at a time after the destruction of the Temple (for then there was weeping and crying enough amongst them) *viz.* upon the now so much expected Calling of the *Jews*, and setling of them again in their own Land, at which time, *ver.* 22. *They shall not build, and another inhabit* (as it had been often formerly with them) *they shall not plant, and another eat*; but they shall dwell in their own houses, and eat their own labours: But for what space shall this joy and settlement of theirs be? It follows [*Mine elect shall long enjoy the Work of their hands*] they shall enjoy their new heavens and new earth a [*long time*] *Rev.* 20 2,3,4. *The angel laid hold on Satan, and bound him a thousand years; and the Saints lived and reigned with Christ* (successively, generation after generation) *a thousand years.* Tis very likely, this is a certain number for an uncertain; but whether it be more or it be less, questionless this expression of a [*thousand years*] assures us of a very long time. *Isa.* 60. 15. *I will make thee the joy of many generations*; not a few but many generations. I leave it to your judgement what number of years (in this case) are to be accounted many; the Saints shall enjoy this blessed, this glorious reign of Christ for many generations.

But

But that which goes immediatly before is this, *I will make thee an eternal excellency*, speaking of the Church: The word [*eternal*] here being to be understood comparatively, to other great Kingdoms that have been set up, and in time fallen, must import a duration as great as to the end of the World; an eternal excellency (*i.e.*) an excellency while the World stands, according to *Dan.* 2.44. *In the dayes of these Kings shall the God of heaven set up a kingdom, which shall never be destroyed, and the kingdom shall not be left to other people, but shall stand for ever.* Dan. 7.14. *His dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.*

But youle say, how can this be reconciled with that, *Rev.* 20.7,8,9. *When the thousand years shall be expired, Satan shall be loosed out of prison, and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battell, the number of whom is as the sand of the Sea: And they went up on the breadth of the earth, and compassed the camp of the Saints about, and the beloved City*, hoping to make an end of them at once, that the world might be troubled with them no more. Where is the glorious Kingdom of Christ at this time, shall it not be even broken aud lost?

I answer. 1. 'Tis nowhere said, Christs Reign in

in the height of its excellencie, and utmost amplitude or extent of it should be everlasting; we do not anywhere read that.

2. A people Christ will have; all the Saints will be his; and be they never so few, he may truly be said to rule in and over the kingdome of the Saints; Earthly and worldly kingdoms may, but none of the Spiritual kingdome made up of Saints ever was or ever will be taken from him.

3. Though the Devil (turned loose) deceive the nations in the four quarters of the earth; yet I do believe Christ will hold his own in the nation of the Jewes. *Isa.60.20,21. Thy sun shall no more go down, neither shall thy moon withdraw herself; for the Lord shall be thine everlasting light, and the dayes of thy mourning shall be ended. Thy people shall be all righteous,* (generally righteous) *they shall inherit the land for ever.* Isa.59.20,21. *The Redeemer shall come to Sion, and unto them that turn from transgression in Jacob, saith the Lord, as for me, this is my covenant with them; my Spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seeds seed, saith the Lord, from henceforth even for ever.* To convince you that this place is properly alleaged for this purpose, see *Rom.*11. where all confesse the Apostle purposely sets himselfe to treat concerning the calling of the Jews: *v.*25. sayes he,

Blindnesse in part is happened to Israel, untill the fulnesse of the Gentiles be come in, and so all Israel shall be saved; as it is written (Isa. 59. 20.) *There shall come out of Sion the Deliverer, and shall turn away ungodlinesse from Jacob.* And sayes God, when I shall make this good unto them, I will bind my self to them by covenant, that my Spirit which I shall put upon them, my word which I shall put into their hearts and mouth, shall not depart from them, nor from their seed, nor from their seeds seed, while the world stands. I say, surely the people of the Jewes, when once they are brought in to Christ again, they'l not forsake him any more for ever; which will be enough to make Christ a visible kingdome upon earth: And when all the powers and policies of the world are united in this designe of compassing, and so destroying the holy City, Christ will not suffer his Scepter to be wrested out of his hand, nor the visibility of his kingdome and dominion to faile, and therefore * fire comes down from God out of heaven, and destroys them, *Rev.* 20. 9. whereupon the glory of his Church and Kingdome will revive and flourish again; and thus his dominion is an everlasting dominion which shall not passe away, and his Kingdome that which shall not be destroyed. When we speak of the great and glorious Rule and Kingdome of Christ over the generality

* *Some judgment or destruction, that all must acknowledge to be from God.*

generality of nations, peoples and languages, (as here we do) of this we say only, it shall last a long time, it shall continue a thousand years, it shall be the joy of many generations.

You see the Point (I doubt not to say it) is a sure and impregnable truth. *viz.* Vpon the breaking to peeces of the Church of *Rome*, the Lord Christ will reign, and King it so, so gloriously, as he never did in the world before.

Vse 1. For application, thus: But little cause have all Gods people to let their hearts be sadded, when they see the famous Governments and Grandeour of this World broken to peeces and laid in the dust. Did they rightly understand their true interest, it would no more trouble them, then the pulling down of an old rotten smoaky cottage doth any man, that a strong stately house may be set up for him in its room. If God throw down the powers, the greatnesse of the kingdoms of men, it is that he may bring, in the place thereof, the power and greatnesse of the kingdome of his Son. Tis storied, when the War began in *Germany*, *ann.* 1619. that a great Brasse-image of S. *Peter* (that had, *Tu es Petrus, & super te ædificabo ecclesiam meam*, engraven upon it) standing in S. *Peters* Church at *Rome*; a great and massie stone fell down upon it, and so shattered it to peeces, that

not any word or syllable of that sentence was legible, but only these, *Ædificabo Ecclesiam meam*, I will build my Church. Certainly out of these Wars that are now on foot (as I touched in the close of the last point) out of the ruines and ashes that shall be made, he will bring forth the most glorious Kingdom and frame of Government that ever the World saw.

Carnal Reason may say, 'tis pitty that such persons, such families, such constitutions should be shaken to pieces: but I speak to those who profess to live by a principle above Carnal Reason, above flesh and blood; to you that profess your selves born of God, Members of Christ, Subjects of his Kingdom, that profess 'tis your everlasting joy to see the Crown set upon the head of *Jesus Christ*; Tis a hard Riddle to me, that it should at all go to your hearts to see great but barren Mountains cast into the Sea, that so the way may be made plain for our Lord and Saviour *Jesus Christ*, and for his Kingdom.

Use 2. The second thus, It were to be wished that every one would set themselves upon the stretch, to hasten to bring on this Kingdom. Set up that Kingdom in thy self which comes not with observation (as our Saviour speaks) that Kingdom which consists in *righteousness, peace, and joy in the Holy Ghost*, *Rom.* 14.17. Let Christ, his Truth, and

Worship

Worſhip rule in thee, and over thee. Lay down thy ſelf, thy name, thy eſtate, thy All, at the feet of his Will. Set up as much of Chriſt and his Kingdom in thy Family as thou canſt: ſuppreſs ſin in it as far as thy power will go; ſet up Duties of Religion in it, & bring all under the power thereof.

Oh that Magiſtrates would not ſtand conſulting chiefly what ſuites beſt to the Intereſt of the State; but what ſuites beſt to the Intereſt of *Jeſus Chriſt*, and will moſt help on his Kingdom.

Certainly ſetting up, ſtanding by, and countenancing a Spiritual, Powerful Miniſtery; not ſuffering Sabbaths and Ordinances to be prophaned and affronted; good Learning and Holineſs maintained in the Univerſities and other inferiour Schools; Judgement and Juſtice executed without reſpect of perſons; I ſay, doubtleſs theſe things would contribute much towards the enthroning of the great King of kings.

Oh but ſome man will ſay, *I am a poor Wretch, I can do nothing towards the haſtening this Kingdom you ſpeak of.*

That's ſtrange. Canſt not thou go into thy chamber or Cloſet, and there lament the Antichriſtianiſm that is in the preſent Governments of the World; tell God that he's Omnipotent, and ſo is able to remove whatſoever ſtands in oppoſition to the Kingdom of his Son; minde him of his many promiſes that he will do it; Ask him, if he ſhould

fail, what would become of his Faithfulness, of his great name *Jehovah*? and then cry, *Lord, let thy Kingdom come; Lord, how long yet; Lord, when shall it once be*? Be assured of it, God may be stirred up much by fervent praying, to hasten his Work. You have a very notable place for this, *Psal.* 102. ver. 13. to *ver.* 19. *Thou shalt arise and have mercy upon Zion; for the time to favour her, yea the set time is come. Thy servants take pleasure in her stones, and favour the dust thereof. So the Heathen shall fear the name of the Lord, and all the Kings of the earth thy glory. He will regard the prayer of the destitute, and not despise their prayer. This shall be written for the generation to come, and the people which shall be created shall praise the Lord.* What shall be written for the generations to come? what shall the People which shall be hereafter created, praise the Lord for? Why this, that when the Lord shall *build up Zion, and so appear in the glory of his power and grace, as to make the heathen and all the kings of the earth to fear his name, he will therein have regard to the prayer of the destitute*: The word that is here translated [*destitute*] signifies *arbusculum nascentem in deserto*, a poor shrub in the wilderness, which every beast is ready to bruise, or tread upon, a poor shrub that is low and mean, and despicable. When the Lord shall appear in his Glory, and build up *Zion* in its Glory, he will do it in reference to

the

the prayers, and sighs, and wrestlings of such poor shrubs as the weakest and meanest of you are: and therefore says the Prophet, *Ye that make mention of the Lord, keep not silence, give him no rest till he establish, till he make Jerusalem a praise in the earth*, Isa.62. 6,7. q.d. You that are Saints indeed, and make mention of the name of God in prayer, follow him, hang about him, let him not have a quiet day (when argument fails, yet importunity may do much) till he have broken *Antichrist*, and all the powers of this World that stand in the way of the Gospel, till he have set up the Kingdom of his Son, made his name great and glorious in all the earth. You poor of the flock may do more toward this work then you are aware of; *Wherefore I beseech you stand fast in the faith, pray without ceasing, quite your selves like men.*

Oh! but I shall not live to see it, nor share in the joy of Gods People, and glory of this Kingdom.

My Answer to thee is thus.

1. If God take thee to Heaven before, thou canst be no great looser by that; thou shalt drink there at the Fountain-head of glory, when those thou hast left behinde must drink but of the streams of Grace at a far greater distance.

2. The News of this Kingdom set up, will be quickly brought to heaven, and spred all up and down there; thou mayest as well enjoy the com-

forts of it there, keep a day of thanksgiving there, and sing thy Hallelujahs with the spirits of just men made perfect, to Him that sits upon the throne.

3. Get upon mount *Nebo*, however, and thence look into the *Canaan* that flowes with milk and hony; setting an eye of faith upon the Prospective of Promises, thou mayest bring it very near to thee, and have a very clear view of it. *Heb.* 11.1. *Faith is the substance of things hoped for, the evidence of things not seen.* v.13. *These all dyed in the faith, not having received the promises,* (*i.* the matter of them) *but having seen them afar off, were perswaded of them, and imbraced them.* Though the great things promised were far off from them, yet by faith and strong perswasions of the truth of them they brought them very near, so that they took them in their arms and saluted them, as the word in the original imports. *Abraham*, though he lived many hundred years before Christ, yet he rejoyced to see his day, *He saw it and was glad*, Joh.8.56. he could improve faith and promises to as much comfort and joy of heart, as old *Simeon* did the very taking him up in his arms: It applies it self. I remember what *Jacob* (when he lay upon his death-bed) said to his son *Joseph*, Gen. 48. 21. *Behold I dye; but God shall be with you, and bring you to the land of your fathers.* Thus when thou liest upon thy last bed, thy children and friends coming with blubber'd cheeks and heavy hearts to take

their

their leaves of thee, thou mayeſt tell them, Behold I dye; but this is the ſupport and comfort of my heart, God ſhall be with you, God will let you ſee the good dayes he hath ſpoken of in his word, even from generation to generation: I dye, and muſt never ſee the glory of Jeſus Chriſt in his Churches upon earth; yet Poſterity ſhall ſee it, the Saints of God in after-ages ſhall enjoy the comforts, the bleſſedneſſe of it: and that's life to me in the midſt of death; I rejoyce in that, and glory in that with joy unſpeakable.

FINIS.

Reader,

I *Would have thee rest thy heart assured of this, That the* 21 *&* 22 *Chapters of the* Revelations, *are a Description of a State of a Church here below, (yet in allusion to Heaven.) Amongst many reasons which might be given for it, take these three.*

1. *It is called the* New Ierusalem, coming down from God out of Heaven: And behold, the Tabernacle of God is with men, and he will dwell with them, *chap.*21.2,3. *The Church triumphant is taken*

up

up from the earth into heaven; and the ſpirits of juſt men made perfect, may more properly be ſaid to dwell with God, then God with them. 1 Theſſ.4. Then ſhall we for ever be with the Lord.

2. *It's ſaid,* the Kings of the earth do bring their glory and honour into it, *v.*24. *Into the Church of Chriſt on earth, for the further completing of the Churches happineſſe: We all know, the glory and honour of earthly Kings is of no eſteem in heaven, can adde nothing there.*

3. *It is ſaid,* The leaves of the

the Tree, *Rev.* 22. 2. are for the healing of the Nations, *meaning the Spiritual sores and wounds of the Nations: But surely there are in Heaven it self neither whole Nations nor persons, that stand in need of any healing whatsoever. Wherefore it may safely be concluded, the* 21. *and part of the* 22 *Chap. of that Book, are a Description (in high expressions and metaphors) of the State of a Church here upon Earth.*

E. H.